129 a.

II/8.7

THE CONFESSION OR DECLARATION OF THE Miniſters or Paſtors,

Which in the *UNITED PROVINCES* are called REMONSTRANTS, or

ARMINIANS,

Concerning the chief Points of

Chriſtian Religion.

In XXV *Chapters.*

Twice Printed in *Dutch*, Twice in *Latine*, and now for its great worth Carefully Tranſlated into *Engliſh.*

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ERRATA.

PAge 29. *line* 14. *read*, are ſo tied. *P.* 35. *l.* 18. *r.* the very ſaid. *P.* 37. *l.* 12. *r.* by God for diſturbing. *P.* 38. *l.* 9. *for* thoſe, *r.* theſe. *P.* 39. *l.* 2. *r.* uſe a thing well. *P.* 55. *l.* 12. *r.* for ſuch. *P.* 80. *l.* 25. *r.* ſtate and relation of each to other. *Ibid. l.* 27. *for* of, *r.* by. *P.* 88. *l.* 5, 6. *r.* no ways ſworn to any. *P.* 91. *l.* 19. *r.* of any other Enemies. *P.* 124. *l.* 1. *r.* now long ſince. *P.* 140. *l.* 2. *for* aſſent, *r.* aſſert. *P.* 151. *l.* 10. *r.* come to. *P.* 182, *l.* 18. *r.* both theſe parts. *P.* 185. *l.* 5. *r.* and in whom. *P.* 186. *l.* 8. *r.* to forſake. *P.* 202. *l.* 14, *to* 18. *r.* nor for that thereby, the will of him that is called, is by an irreſiſtible power, or by ſome omnipotent force (which is neither more nor leſs than Creation or raiſing from the dead) ſo effectually determined to believe. *P* 223. *l.* 27. *for* in, *r.* to. *P.* 242. *l.* 4. *add after* themſelves, as coverts of the Body and Blood of Jeſus Chriſt. *P.* 243. *l.* 10. *r.* as alſo. *P.* 250. *l.* 19, 20, 21, 22. *unto the Word* Sin, *to be expunged, and to read*, And alſo withal there is even in the firſt place an exact regard to be had of the diverſity or difference of Sins. *P.* 256. *l.* 24, 25. *add after* brought in, that they be taken away or removed.

THE PREFACE TO THE Chriſtian Reader.

THERE is no doubt, pious Reader, but that this Declaration of Faith, which is publiſhed by us, will be liable to the various and different judgements of men: For as every one ſtands perſwaded in his own mind touching both the neceſſity, profit, form and manner of ſuch-like Declarations, ſo is he like alſo to paſs judgment upon this of ours.

A Prolepſis concerning a four-fold ſort of diſſenters, touching things of this kind.

There are ſome, who think we ought to abſtain altogether from all Confeſſions or Declarations, and judg that they are not only not neceſſary, nor profita-

ble for the Christian Weal-publick, but that they are also unlawful, dangerous, and hurtful in the Church. There are some, who do not indeed think it altogether unadvised to publish Confessions or Declarations, much less do they think it unlawful or hurtful; but they judge they ought to be conceiv'd and framed onely in meer pure Scripture-words. There are some, who indeed do not altogether disallow of Confessions, though conceiv'd in other than bare Scripture-words, but will have them to be so general and brief, that they shall contain and comprehend nothing but what is absolutely and precisely necessary to be known and believed unto Salvation. There are, lastly, others far different from these, who judge particular Confessions and Declarations even of several most minute and small Controversies, not only so far profitable, but also necessary, that without them a Christian-Society can neither have being, nor well-being. The so various, diverse, and differing judgments of all these this our Declaration is doubtless like to undergo: and these indeed severally have specious and not alto-

altogether improbable grounds for their opinions whereon they build and relie.

Thoſe who judg that we ought altogether to abſtain from Confeſſions, or Declarations, or that they ought not to be conceived but in meer and plain Scripture-words, (of which ſort of men in this age there are found not a few, otherwiſe pious and good men) they, as far as we can gather, pretend for the moſt part three things for their opinion. 1. For that by reaſon of them there is done no light prejudice to the Majeſty and Authority of the Scriptures. 2. For that by occaſion of them there is mighty dammage and detriment done to the liberty of Churches, or Conſcience and Prophecy. 3. For that by the ſame a wide gap is open'd for Factions and Schiſms in the Church. *Objections of the firſt and ſecond ſort.*

And firſt indeed they think, that by this very means the Majeſtie of the Scriptures is not a little derogated and detracted from, for that both their ſufficiency and perſpicuity ſeem to be ſuſpected and doubted of; to wit, as if they either did not fully and ſufficiently contain all things, that are neceſſary and profitable

for every Christian Congregation to know, believe, hope and do, or at least did not use those forms of speaking, which do clearly and perspicuously enough express those Divine Senses or Meanings, which are chiefly savingly necessary and available to be believed, but had need of Mens phrases and forms, for the right understanding of them, and application and use to make a due difference between Truth and falshood. From whence afterward they say it comes to pass, that the authority of the Scriptures is more and more weakned, and at length wholly falleth, and is transferred by degrees to those forms of Men as either more perfect, or the more clear discoverers of what is right and false. And certainly the experience of many ages seemeth not a little to confirm these Mens opinions, in which (say they) for the most part it usually fell out, that; after forms of Confessions and Declarations began to be in esteem, and the said honour to be given to them, as though they did most fully express the hidden and involved sences of the Scriptures, and most clearly and plainly propose

poſe thoſe things whichare neceſſarily to be held by the Churches of Jeſus Chriſt, the Majeſty and Authority of the Scriptures began by little and little to decline, and the truth as alſo the neceſſity of all Judgments and Opinions pertaining to the buſineſs of Religion to depend upon thoſe forms; in ſo much indeed, that waving and undervaluing the Sacred Scripture, they appealed unto them as the moſt certain Squares or Levels, and unexceptionable Rules, and he that ſwerved but a fingers breadth from them, although moved thereto out of a regard to the Scriptures, was without any further proof accuſed and condemned of Hereſie. And though at the beginning, and in the very Cradles or Infancy of Forms, as they ſay, it fell not out, but alſo over and above by Cautions, or Reſtrictions, and Proteſtations, and other ways of that kind, they obviated and withſtood the ſame; yet in tract of time, by little and little their Authority prevailed and increaſed, and through ſecret increaſings by intervals and degrees it was inſenſibly eſtabliſhed and confirmed; until at length, having ſpread its roots deep, it

began in a manner to over-top the very Scriptures. So by this means in proceſs of time ſome Oecumenical Councils, and Forms of Belief, or general Creeds, which were concieved and maintained in them, began to be ſo highly valued, that a like and equal Authority was given to them with the Goſpels themſelves by the moſt of men. Yea further, even thoſe things, that were diſputed & determin'd by one ſingle *Auguſtine* againſt *Pelagius*, at length in proceſs of time were advanc'd to that Dignity and Authority, (and that even among thoſe who otherwiſe are not wont to ſet much by the Authority of Councils and Fathers) that it is enough to condemn any one that teacheth in the Church, if his opinion only ſeem to come near to *Pelagius*. And that it doth commonly ſo fall out in other queſtions of Faith, and hath fallen out from every age paſt they do very ſpeciouſly affirm. In brief, theſe ſeem not to complain in vain, that all Forms uſually do together with their age receive the ſtrength and increaſes of too much Authority; and that howſoever often-times they ſeem not openly and manifeſtly to be advanced and promoted

moted to an unmeaſurable greatneſs, yet they become by degrees not withſtanding (even cautions & proteſtations to the contrary notwithſtanding) the immutable Canons of Faith, and at leaſt ſecundary Rules and Levels, and that indeed by ſo ſecret and imperceptible motions and advances, that they are found of a certain not to come, but to have come, nor to grow, but to have grown to the top of more than humane Authority and height of ſupreme Dignity.

They ſuppoſe alſo that theſe Forms do mightily endammage and prejudice the Liberty of Churches, or Conſcience and Propheſie; for that where they are admitted into the Church, it is impoſſible but that forthwith a tyrannical Law be brought in at the back door, ſo that a man may not think, ſpeak, write, teach, compare and interpret the Scriptures but according to what they preſcribe; and to call them into doubt, or to contradict them, though modeſtly, is thought an heinous wickedneſs. Nor do they want their pretence: *viz.* That the publick Peace of the Church may be preſerved entire, Confuſion avoided, and Liberty

turn not into Licentiouſneſs: from whence further (they ſay) it comes to paſs, that none, (eſpecially if it be believed that the Common-Wealth alſo is intereſſed therein) durſt either inquire into thoſe Formes, and examine the Opinions that are contained in them by the ſtandard of Truth, or if any one called upon for parts and induſtry for that end ſhall inquire into them, and in his judgment find ſome things to be falſe, he cannot without apparent danger publiſh, and diſcover them for the amendment of others. And that indeed by this means ſuch like Forms of Confeſſions and Declarations did terminate in moſt rigid bonds, and more than Adamantine Fetters, wherewith Liberty together with Truth are moſt ſtraitly tied up, and that Errour, which is once received and admitted, becomes ſtable and firm, yea eternal.

Laſtly, they affirm that a large gap is opened by theſe very Confeſſions and Declarations for Schiſms and Separations; becauſe (as they have been hitherto uſed) they have been the open and publick ſigns of diſſenſions, by which,

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no otherwiſe then by certain partition-walls, Chriſtians, who ought to be moſt ſtrictly joyned together, and who in very deed agree in the main of ſaving doctrine, are divided each from other, whilſt one indeed ſaith, I am of *Paul*, another, I am of *Cephas*, another, I am of *Apollos*, another, I am of Chriſt: and every one believeth that the purity of Religion, and the hope of immortal life conſiſteth within his particular Congregation: So that whoſoever belongeth not thereto, he is almoſt judged altogether excluded out of Heaven and the Kingdom of Jeſus Chriſt. Whence it is neceſſary that there ariſe and flow, as it were from a continual Spring, perpetual and immortal hatreds, and diviſions of minds and affections. 1 Cor. 1. 12.

A general Anſwer.

Theſe for the moſt part are the chief props, on which the firſt and ſecond ſort rely, and whereby they ſupport their opinion: ſpecious indeed they are, if viewed at firſt ſight, for that they make ſhew of no ordinary zeal for the Authority of God's Word, for Liberty of Conſcience, for the Peace and Concord of Churches: yet ſuch, as if more nearly looked

looked into, have not appeared to us of so great weight, as that for their sakes we should deem our selves bound to desist from our purpose of publishing this Declaration of ours. For doubtless they seem not undeservedly to reprove so much the thing it self, as the corruption and abuse of the thing, which (as a Wen to a fair body) oftentimes is wont to grow and cleave even unto those things, which are best and most sovereignly wholesome in themselves, and through a more sharp viewing of the vice, and otherwise most just hatred of the abuse to be carried and fall unawars even into a detestation of the very thing it self. Which that it may be plain, it will be worth our labour to premise some what of the nature, necessity, utility and right use of Confessions or Declarations. For from thence it will most clearly appear and become manifest, both how greatly they are mistaken, who are wholly averse from them, and reject them one with another, and what is our end and scope in the putting forth of this.

What is the true use and end of Confessions.

As for Confessions then, or Declarations in general, they are nothing but clear

clear and manifeſt expoſitions of our Faith propounded and laid down in a certain method, wherein more or fewer, eitheir by word or writing, diſcover their judgment concerning points of Chriſtian Religion, and make it known to the Chriſtian World, for the clearing up of Divine Truth, the cutting off Calumnies, wherewith innocent perſons are oppreſſed, and the edifying of Churches in true Faith and peace. This at length is the proper, true and genuine nature and genius of Confeſſions and Declarations, from which we are to make judgment of their true both neceſſity, and utility, and no ways from the diſpoſition and deſign of thoſe, who have oftentimes abuſed Confeſſions and Declarations to far other different ends. For thoſe things have not been the faults of the Declarations, but of the Declarers, and not the uſes, but abuſes of Confeſſions, and they ſuch as might eaſily but for our ſelves be ſevered from the Forms of Confeſſions themſelves.

That theſe kind of Forms indeed are not preciſely and abſolutely neceſſary we willingly grant, and therefore do we not like *That they are not preciſely neceſſary.*

like of their opinion, whom we mention'd in the fourth place, who account them at leaſt for ſecondary Symbols of Faith, and who determine or maintain that they are preciſely neceſſary, if not to the being, yet at leaſt to the well-being of a Chriſtian Church. For where a right and concordant or unanimous underſtanding of the Scriptures hath its place, there ſimply is no need of other Forms of belief, or expreſſions, but what are in the Scriptures themſelves: and thoſe Forms which are in the Scriptures, they are ſufficient unto Faith and Salvation; and if one bring with him an honeſt, and docile mind, and ſtudious of Divine Truth, for the diſcerning of them, and withall uſe thoſe means, which he ought to uſe, and which become a Reader earneſtly deſirous of ſo great things, they are ſo clear and perſpicuous, that they may and ought at all times abundantly to ſuffice every Chriſtian to draw from thence both for himſelf and others a moſt perfect Declaration of Divine meanings. For verily it cannot be juſtly doubted, but that thoſe Forms and Phraſes, wherein God himſelf and

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our Lord Jesus Christ were pleased long since to express and declare the meanings of their mind to private and ordinary and unlearned men, are also at this day sufficient for us to understand and declare those very same meanings; since to that end they are no less left of God and delivered by the Scripture to us than unto them, that from them we might draw and fetch those things, which concern the Worship of God, and our own and others everlasting Salvation. From whence it follows, that it is altogether possible, that the Church of Christ may not only be, but that it may also well be without such like humane Forms.

That yet they are useful and lawful.

In the mean time though such Forms are not precisely necessary, yet are they not therefore also to be judged unprofitable, and consequently unlawful and hurtful. For if Propheſyings, or Interpretings of the Scriptures are not unprofitable, yea rather if they be some-times in certain respects necessary, which several Teachers and Pastours propose in Universities and Churches, or which otherwise are performed in Christian Assemblies, when for the informing of the ignorant,

rant, the reducing of them that go astray into the right way, the relieving the doubting, and convincing gainsayers, they declare & illustrate the meaning of the Scriptures, as far as may be, by familiar and clear & withal usual forms of speaking, be-
τὸ ἐμτὸν. besides the very express words of the Scripture, it cannot verily seem unprofitabe, much less unlawful or hurtful, if more Ministers of Jesus Christ do by mutual consents, joint studies and endeavours, for the greater illustration or clearing up of divine Truth, removing of slanders, the edifying of the generality or the most of men, or other holy and pious ends, publickly open and declare their judgment upon the same meanings of Scripture, and that in certain composed Forms.

That they are sometimes also necessary.

Yea further, if you shall duly consider the matter without affection and prejudice, we shall find that those times may happen, wherein such Declarations ought to seem not only profitable, but also very necessary. For if foul and gross errours, noxious to Christian Religion and piety, should seize on our age, if necessary heads of belief should be neglected, or be minded but by the by, or those that

that are not neceſſary be earneſtly urged as neceſſary, as alſo profitable doctrines not be diſtinguiſhed from thoſe that are neceſſary, as they ought, laſtly, if mens conſciences ſhall be bound up by humane inventions or devices, and every thing, though never ſo falſe be palliated and cloathed with Scripture words and expreſſions, there is certainly a neceſſity laid upon all and every Chriſtian, eſpeſially upon Paſtours of Churches, ſeriouſly to conſider and adviſe among themſelves, by what means they may withſtand ſo many and great evils; and, if they ſhall perceive that thoſe blind miſerable mortals may profitably and prudently be holpen by a more clear propoſal and elucidation or diſcovery of the Divine meanings, than hath been formerly made, as it were by a Torch lighted in the dark, unanimouſly and as it were with joint forces to agree and conſpire, how they may diſcover and ſet before their eyes thoſe divine ſenſes and meanings in certain Forms now long ſince with profit received and familiar, if peradventure by the help of theſe they that err may be delivered out of the ſaid deep dark-

darkneſs, and be reduced into the right way of everlaſting Salvation. In the next place, if it fall out that thoſe, who perform this profitable ſervice to the Chriſtian Common-wealth, ſhould notwithſtanding, as it uſually comes to paſs, be loaded with Calumnies, be ſoyled with foul and diſhoneſt ſuſpicions, and as it were overwhelmed with a certain deluge of falſe accuſations, as the Patrons of all the wicked opinions in the World, who hang out as it were upon new poſts old Hereſies either all or ſome of them, dig up again out of Hell or their Grave Errours long ſince condemned, who hold nothing firm, nothing ſolid in Religion, and are divided and ſevered among themſelves by ſo many and ſo monſtrous Opinions, that they may juſtly ſeem rather Monſters of men, then Chriſtians; who is there who will not think them like to do a work worth their pains, yea that will not think them by ſome neceſſity conſtrained hereunto, by a publick and ſolemn Declaration to obviate ſo atrocious and enormous ſlanders, and by an ingenuous Confeſſion of their judgment to teſtifie to the Chriſtian World, what and what manner of Perſons

ſons they are in Religion, and what in very deed they think touching the chief heads of belief, and by this unblamable means, as by a bolt & bar firmly ſet againſt thoſe infamous revilings and ſlanders, to vindicate and approve or commend to all good men the integrity of their good name and eſteem, and the innocency of their lives? Eſpecially if they ſee, that, unleſs they do it, all good men even the beſt will be eſtranged from them, the weak will be turned aſide from the love of the Truth, or elſe that no light ſcruples will be caſt into their minds, that an occaſion will be given to many, in other reſpects in no wiſe bad men, to continue in their errours, or to return, as it were to their vomit, to their former filthineſs which they had left, that their Friends will be withdrawn from all affection of good-will towards them, and violently ſeparated from their fraternity, that more plenteous matter will be miniſtred to their Enemies and Foes to calumniate, and conſequently that through the ſide of their wronged reputation the Truth of God will be wounded, and all their labour, care, induſtry and pains, hitherto ſpent,

or further to be ſpent in the promoting of the ſame, will be rendred unprofitable and fruitleſs? Certainly he that is toucht with any deſire of the publick good, any care of the glory of God, any deſire of the truth and peace of the Church, he cannot but believe, and certainly conclude, that in ſuch a caſe there is ſome kind of neceſſity laid upon thoſe men, if they can with a good conſcience, and men of higheſt degree and loweſt degree require it, even in conceived Forms of Declarations to purge themſeves from thoſe falſe reports and calumnies, and to teſtifie to the whole Chriſtian World their innocency. Nor indeed can it ſeem ſufficient for the waſhing away of the ſaid Calumnies, if they contain themſelves within the meer and bare expreſſions of the Scripture, and deliver their Opinions or Judgments in ſo many Scripture-Words and Phraſes. For ſeeing that this very thing is charged upon them as a crime, that under Scripture-words they in their Boſom cheriſh their worſt meanings, and moſt prejudicial to the Glory of God and the Salvation of Men, & that they do upon occaſion either readily

readily ſought after, or offered by others, diſſeminate or ſpread the ſame, when they perceive it is for their advantage: verily they are reduced to that neceſſity whether they will or no, as for the Glory of the Truth of God, the edifying of the weak, and the detection of Calumnies, by that means which ſeems beſt and moſt profitable, that is, by ſome publick Declaration of their Judgment, to purge themſelves, and to maintain and defend the ſincerity of their belief. Which things being ſo, ſo far is it that Confeſſions, or Declarations of Faith ought to ſeem hurtful or unprofitable of themſelves, that they are ſometimes to be accounted of in the Church of Jeſus Chriſt, for uſeful vindications of the Truth, and in a manner neceſſary remedies of the greateſt evils.

Three remedies againſt the abuſes of them.

Howbeit becauſe ſuch is either the inconſiderateneſs, or ſloth, or malice of the moſt of Men, that thoſe things which of themſelves might be uſeful and pious documents of our duty, or moſt preſent remedies of great evils, they ſuffer them by reaſon of their additional corruption and abuſe, by degrees to become ſuper-

ſtitious bands of Conſciences, and inſenſibly to degenerate into idols aud hurtful Poyſons, yea often they themſelves turn them to the dammage and detriment of the beſt things; we ought diligently to beware, and endeavour with the greateſt care that may be, to vindicate ſuch forms from all manner of abuſe and corruption, and to inculcate and aſſert at all times their right and true uſe, which we indeed believe may be commodiouſly done, if we have always theſe three things before our eyes, and carefully obſerve them.

Of their true and falſe authority.

First, if in the Church there be no Authority that is * unqueſtionable, that is, irrefragable, and beyond all exception, under any title, pretence or ſhow whatſoever, either directly or indirectly, in things pertaining to Religion, given to theſe Forms, nor ſuffered to be given them, to wit, in ſuch ſort, as that the Conſciences of any ſhould be tied, or obliged to the ſame as Rules of Faith, either primary or ſecondary: Which indeed that it may be eaſily provided againſt, is beyond all doubt if they be only had in that eſteem and place, as indeed they ought to be had, to wit, for bare expoſitions of

* ἀνυπεύθυνος.

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our belief, or for ſuch Forms, which do not define, or determine, what is to be held for true, or falſe, what is to be believed, or not to be believed, after what manner any thing is to be expreſſed, or uttered; but which only may make known and teſtifie, what they hold for true and falſe, what they believe, or do not believe, how they expreſs the meanings of their Mind, whoſe own thoſe Forms and Declarations are. For if they be had in no other account, or greater eſteem, there is no danger that their Authority (we ſay not) ſhould be equalled, much leſs be preferred before the Scriptures, but that they find not indeed any place, though the loweſt in the Church. For doubtleſs, as we have already ſaid before, they will not then be held for Squares and Rules of Faith, whereby Truth, or Falſhood, Hereſie, or Errour may and ought to be known; and which are publiſhed for that end, that by them what is true or falſe may be known, and diſcovered or found; but only for bare Signals and Symbols or Tokens, which only ſhow and declare, what the Authors believed and judged of thoſe and the o-

ther Articles and Meanings of Christian Religion. And truly if we consult the ancient Annals of the Church, they who first put forth such Symbols, Ecclesiastical Canons, Confessions and Declarations, had no other design, aim or end, but thereby to testifie, not what was to be believed, but what they themselves believed; and that these Symbols, &c. should be even instead of Watch-Towers, to declare & shew to the unwary and imprudent the Shelves and Quicks of Errours that were hurtful to Piety and Salvation, or also to serve against Calumniators, for Apologies, whereby every one might understand, how far they were from those Errours, Blasphemies, and Crimes, which through Calumny were by men ill-imployed fastened upon them. And certainly if all Declarations and Confessions had at all times kept within these bounds, they had not indeed at any time, obtained any Dictator-like Dignity or Authority, much less greater than, or equal to the Scriptures in the Church. Wherefore that the Church may in the first place alway hold this firm & unalterable, we are to endeavour again and again, and

and therefore eft-soon upon all occasions to inculate upon Churches, and in the very Forms of our Confessions and Declarations accurately to express, That they indeed ought not to be received for certain Indices or Discoverers, much less for Judges of the true Sences or Meanings, *viz.* of Scripture, but only for the Indices of those Sences or Meanings, which the Authors thereof have held for true, and that they were published to that end. If that be done, these three abuses will sufficiently and easily be avoided.

Of their three-fold abuse.

1. None will flee to the said Forms, to draw and take from them, as from Fountains with a Faith void of doubting, those things that are to be believed: and further he will not run unto them in doubtful Sences of Scripture, as the Indices of what is streight and crooked: nor try and examine dark and controverted sences by them, as by a touch-stone.

2. None will be tyed, or suffer himself to be tyed to their Meanings upon any other terms, than so far and so long as he himself doth certainly find and is convinced in his Conscience, that they accord with the Meanings of the Scriptures.

3. In Disputations, Conferences, Examinations or Tryals men will never appeal to them, neither will controversies of Faith be brought to the Anvil thereof; but they will all wholly without fear or danger be brought to and examined by the Word of God alone, as the only Rule beyond all exception, and the true form of sound words, which our alone Master Jesus Christ and his Apostles have left unto us. And thus indeed there will be nothing, that can justly be desired to detract Divine Authority from them, and to give it wholly to the Sacred Scriptures. Neither shall we then need to fear, lest idols be made of them to be set up in the Church of Jesus Christ, and placed in equal degree with the Scriptures, or honoured with any like honour with them, or lest bands should be knit of them, whereby the Consciences of men should be bound; or lastly lest poysons should be prepared of them, whereby the sincerity of Faith might be infected, or the Truth of Doctrine adulterated.

For a moderate liberty to examine them.

This Foundation therefore once rightly laid, and this Principle firmly supposed, there will alwaies remain in the Church

Church of Jesus Christ whole and entire a liberty, whereby any one may (preserving safe the Laws of Christian Modesty, Charity and Prudence) without danger inquire into those Forms, and without scruple contradict them: that by this means there may be always a manifest difference between them and the Word of God, to which alone that priviledg ought to remain sacred and inviolate, that it alone is above and beyond all Controversie and Contradiction, and that the Consciences of Believers are to be tyed to it only. And yet is not this liberty to be extended so far, as to turn into a dissolute and irregular licentiousness, whereby every Man may unadvisedly speak what he please. For he as much abuseth liberty, who too much at pleasure looseneth the button thereof, as he who fastneth it too strait. All extreams are to be avoided, and we to sacrifice to moderation, which consisteth in the midst between Tyranny and a Wild and Unbridled Licentiousness. Therefore Prudence and Charity are always to be taken into Council, which will easily dictate, when and how this liberty may

may profitably, and without the Scandal of the Godly, be made uſe of. It is the part of Prudence to weigh things, and to conſider fit times and places, wherein this or that Opinion either by word or writing may commodiouſly be propoſed. It is the part of Charity, to have a regard of perſons, that they be not offended or troubled, who ought to be edified. It is not the duty of a Prudent and Pious Man, and one truly Charitable, to uſe promiſcouſly, upon every occaſion, with all Perſons or in all Places, when he ſo thinks fit, the liberty of contradicting, nay nor alwaies & everywhere patiently to bear with all the Contradictions of others. There is often a regard to be had both of the Things or Opinions which are contradicted, and of the Perſons with whom ſuch Contradictions are propounded. For there are ſome things of ſo great Weight and Moment, that they cannot be gain-ſaid without the extream hazard of our Salvation. Freely to contradict theſe, or quietly to ſuffer them to be contradicted by others, would be the fartheſt from Prudence and Charity poſſible. There are ſome things of that nature

Againſt the unbridled Licentiouſneſs of ſome.

nature, that they may without the danger of any Mans Salvation ſuffer indeed contradiction, but which yet to contradict is not neceſſary for the ſake of the publick good, and to be contradicted every-where and at all times, is not expedient. For not every thing, that is lawful, is preſently alſo expedient and edifying. Very often the weakneſs of others ought to give law to our liberty: and not ſeldom alſo the importuneneſs of others, who have an itch after or unto variances, brablings, and contradictions, and are pleaſed with the opportunity of ſtrife & contention upon every occaſion. To the one we muſt not give occaſion of offence, leſt they fall: From the other we muſt withhold all encouragements, leſt they hurt themſelves and others. For in this manner we ought alwaies to ſhun all endangerings of the Faithful, eſpecially of the weak, leſt we abuſe our liberty to the deſtruction of any one, but uſe it aright and to the edification of all. But in things not altogether neceſſary, and amongſt thoſe, whom the Scripture calleth perfect, and who have their ſences exerciſed in the Scriptures to diſcern be-

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tween what is true and falſe, or who are more then ordinarily deſirous of Truth that is more abſtruſe, this liberty may alwaies have or take place without offence or danger. For their induſtry indeed is ſharpned by moderate contradictions, which are as it were the Whetſtones of Truth, and from which, as from the ſtriking or beating of Flints againſt each other, this Fruit is drawn or produced, that either they ſee clearly that errour that formerly lay hid, or are more ſolidly confirmed in the truth they hold. Which fruit cannot but afterward redound unto the whole Church, and that to the eminent promoting of truth and the glory of Gods name. But to digladiate or ſtrive with gain-ſayings before the people out of the Pulpit, and to deſire or endeavour by the vellications or twitchings of publick Forms, and Obtrectations or Back-bitings out of the Desk or Pue, to make a Tumult among the rude common people, or by publick Writings to traduce and contumelioufly to provoke and inveigh againſt others, would be next unto madneſs, and moſt ſcandalous and dangerous. Nor indeed can the knowledge of an unneceſſary truth

truth ever do so much good, as the importune and immmodest inculcating or urging thereof may do harm and prejudice both publickly and privately. And thus far concerning the first caution diligently to be observed in Confessions.

The second thing that is to be observed as to the right use of Forms, flows from the first: if to wit there be not contrived of such Forms of Confessions and Declarations certain Spiritual Bonds, Stocks and Fetters, whereunto the Consciences, Tongues and Pens of the Declarers be not so tied and fastned, that none may recede from the phrases thereof, manner of speaking, order, method, &c. but that he is also forthwith suspected and accused of Heterodoxie, who is found to expound the Divine Scripture, and sentiments of his own mind, in other expressions or other order or method, then what are expressed in them, *i. e.* in those Forms of Confessions. For by this means that liberty, which so long as the truth of the Sences or Meanings themselves remain safe, ought to continue whole and entire to all Believers in their expounding the Scriptures, as they shall judg

Nor bands of Consciences.

judg meet, for the greateſt furtherance of the Truth, and edifying of Churches, is not only caſt out of doors and baniſhed out of the Church, but alſo the authority of the Word of God is ſecretly and as it were by mines ſupplanted and overthrown by the ſame. For it can hardly otherwiſe be, but that where the expreſſions of ſuch Forms begin to be of more account than thoſe of the Word of God it ſelf, there the Authority of the Word of God ſhould by degrees grow vile, and ſink in eſtimation beneath thoſe Forms. And indeed if we will but mind it, the chief, and haply firſt ſtep, whereby humane Forms aſcended to the height of an uſurped Authority and Majeſty almoſt Divine, was this, that at the firſt they attributed to the phraſes, words, order and method thereof more than was meet; as if in them all ſences to be believed, hoped and practiſed, were more clearly, briefly and ſubſtantially expreſt, than in thoſe which we meet with in the Scriptures. For from hence hath the eſteem of them by little and little been encreaſed, and that of the Scriptures leſſened: inſomuch that according to the words

words, phraſes, yea almoſt ſyllables and letters of the ſaid Forms, and according to the method and peculiar order of the ſame they began to determine and declare touching the truth and falſeneſs of almoſt all Opinions and Meanings; as if that could not be true, which did not exactly and in every thing agree with them, and as if he could not be free from Heriſie, or at leaſt from errour and falſhood, who ſhould (though never ſo modeſtly) contradict them, or go but a ſtraws breadth from them, yea that ſhould not almoſt ſwear unto the words thereof. The which pernicious abuſe, and ſo manifeſt a corruption and inconvenience to withſtand and prevent, we ought at all times earneſtly and almoſt only to inculate or repeat, that ſuch Forms of Declarations are not made for that end for to teach, that the Sences or Meanings of Chriſtian Religion may or ought moſt commodiouſly to be expreſſed in this order, in this method, in theſe phraſes or manners of ſpeaking, and not in others; but that in or by them they may be expreſſed rightly and commodiouſly enough, or that in the judgment of thoſe very Men

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that make ſuch Confeſſions, they are very exactly and truly contained in them. For ſo to uſe them will not be a matter of abſolute neceſſity, but of meer liberty; and he that uſeth them, will indeed do well, and yet he will not be judged to do ill that uſeth them not, eſpecially if he receive the ſum of ſaving doctrine delivered in them, and do not condemn thoſe who in this point diſſent.

That they are not limits nor bounds within which Religion is to be ſhut up.

The third thing, which flows from thoſe things that have been already ſpoken of, neceſſary unto the right uſe of Forms, is this, That theſe Forms be not at any time held for limits and bounds, within which Religion and the ſaving knowledg of God is believed in ſuch manner to conſiſt, as if they, who cannot in conſcience aſſent to them or give their voice for them, were therefore excluded from Salvation, and ſhut out of the Kingdom of Heaven. Far be that from us, who firmly believe that Chriſtians may unwittingly err in many things without the loſs of Salvation, and who judg that there are very few things, that are preciſely neceſſary to be known and believed for the obtaining Eternal Life. Wherefore that

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we may demonſtrate that this proud cruelty is exceeding far from us, we do openly ſhew and declare, that Forms of Confeſſions and Declarations are to be had in no other reſpect or account, than for certain Enſigns and Standards ſet up, whereby they declare, who ſet them forth, that they judg, that thoſe Sences, which are contained in thoſe Forms, do come very near the Truth, and therefore, unleſs they were taught better, do heartily deſire and wiſh, that all others that are deſirous of Truth and Peace would embrace them, not indeed properly for this end, that ſo at length they might be ſayed, but that they might withdraw themſelves from the danger of erring to the greateſt diſtance may be. For neither ought it to ſeem enough to a Chriſtian, to make towards Eternal Salvation by every means and in every way whatſoever: the ſafeſt and ſureſt is to be choſen, except haply a juſt fear of ſome greater danger or ſcandal in the Church hinder the ſame. For the good of Eternal Hapineſs and of an immortal life ought to be of ſo great price with him, that he ought to hate and carefully to ſhun all dangers, which

may turn away, or withdraw his mind from imbracing the ſame. Nor hath he any reaſon to fear, that he doth therefore abet and patronize Schiſme, which the Apoſtle calleth a work of the fleſh. For if he haply depart from ſome Congregations to others, he doth not forthwith contemn thoſe, which he leaveth, or judg them as excluded from the hope of Salvation, but only goes from thoſe that are more impure to thoſe that are more pure, that he may ſhew, that he hath a care and tender regard of every truth any ways ſerving to his own Salvation, and approve his Conſcience unto God and our Lord Jeſus Chriſt. Nevertheleſs in the mean while he does his endeavour ſedulouſly to maintain Peace and Concord with all that are truly pious, as far as is poſſible, and to teſtifie his moderation, or * æquanimity, to all that are good.

* ἐπιεικὲς.

A Concluſion of what hath been ſaid.

And indeed if Forms of Confeſſions and Declarations be drawn up with theſe bounds and as it were ſacred limits of their right uſe, they will be judged not only not unlawful or hurtful, but on the contrary moſt profitable and wholſome

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to the Christian Common-Wealth, yea and also sometimes necessary. From whence, they who would have them not only not necessary, but unprofitable, and consequently unlawful and hurtful, are worthy to be thought to cast an uncivil reproach upon them. For so far are they of themselves from derogating any thing from the Majesty of the Scriptures, that is, from their perfection and clearness, that on the contrary the true authority thereof is no less confirmed and established by them, than by Propheſyings, or Expositions of the Scriptures. For seeing their truth, both as to their sence, manner of expression, and method, is to be asserted and maintained from the Scriptures themselves, yea seeing the said very Forms do profess, that all and every one may and ought freely to do the same, and consequently do remit or send us back from themselves to the Scriptures, and expresly command us to appeal to them alone in all Controversies whatsoever, certainly they ought not to be thought to confer unto the shaking or subverting, but on the contrary to the establishing of the Authority of the Scriptures. Nor

do they in the leaſt prejudice the liberty of Churches, ſince none is preciſely bound unto them, yea ſeeing it is freely granted to every one to try them by the Standard of the Word of God; laſtly, ſeeing every one may without danger or fear contradict them, ſobeit onely there be a careful regard had of Prudence, Charity and Modeſty. Nor indeed do they open any gap to Schiſms and Separations. For neither is he to be thought to make a Schiſm, that joyneth himſelf to thoſe Aſſemblies, wherein he ſeeth greater purity of Doctrine, and Holineſs of life to flouriſh and thrive, ſobeit he do not proudly diſpiſe other Aſſemblies, and forthwith judg them excluded out of Heaven, or from the Hope of Eternal Life, whom he ſees ſomewhat more eſtranged from his own Society. For Chriſtian Peace and Concord may continue entire, yea and alſo ought, amongſt Congregations divided and diſtinguiſhed in or by Opinions, ſo that the fault be not in us, that all thoſe, who hitherto hold all things neceſſary to Salvation, and do not obſtinately preſs Doctrines or Opinions prejudicial to Godlineſs, do not agree

agree together, and imbrace each other with mutual Charity and brotherly Love in the Lord Jesus. But if we hinder those Churches from growing together and being consolidated into one body, which might and ought to grow and be consolidated together, or if being united and joyned together, we unnecessarily divide them, and separate them into parties, then indeed make we our selves guilty of Schism, and deserve to be impeached with God of disturbing Peace and Concord: which is so true, that the Apostle seems no less to make or prove them guilty of Schism, who gloried that they were of Christ, no less, I say, at least, than others, who said that they were of *Paul*, or of *Apollos*, or *Cephas*, for that those despised these in comparison of themselves, and did as it were think it scorn that they should be compared with them, yea did reject them as it were strangers from Christ. Insomuch that the desire of Truth, though the best and wholsomest, doth not excuse any Man from the crime of Schism, at least before God himself, unless it be accompanied with a true love of Peace and Concord, and an en- 1 Cor. 1 12.

deavour after mutual good will. For of ſo great price with God is the true Peace and Concord of his Church, that he is even diſpleaſed with a ſeditious Truth, or a ſchiſmatical and turbulent manner of propagating the ſame.

Of beware ing of an accidental abuſe.

And yet we deny not, but that it may and doth uſually ſometimes fall out, that in tract of time thoſe like Forms obtain greater veneration and honour than is meet, and at length, unleſs there be diligent proviſion made aforehand, and the growing evil ſedulouſly looked unto or bewared of, do very eaſily degenerate into Idols and Bands of Conſcience and Enſigns or Badges of Schiſm: Yet becauſe all this is wont to fall out by accident, we muſt not from thence make judgment of them: ſeeing that is not the fault of the Forms themſelves, but of thoſe, who according to the prepoſterous diligence, or rather malice of their own diſpoſition, do upon occaſion abuſe them; and ſeeing the true value of things is not to be taken from the right or perverſe and ill uſe of them. For he that is evil and imprudent may ſometimes abuſe in the worſt ſort the very beſt things, as

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on the contrary, a good and prudent Man may uſe well a thing that is evil and hurtful in it ſelfe, and improve it for a wholeſome remedy at ſome turns. Furthermore in the next place, it hardly falleth out, but that, if ſuch Forms of Declarations be not ſometimes ſet forth, a wide gap is opened unto other miſcarriages and inconveniences, if not more grievous, yet at leaſt alike and equal, and a way is eaſily pav'd unto a diſſolute licentiouſneſs of fooliſhly venting every thing, at leaſt no better than tyranny: Laſtly ſeeing by that means, which we have ſpoken of, we may timouſly withſtand thoſe miſcarriages and inconveniencies, which ſome think will ariſe from thence. For if thoſe, who have thought meet to ſet forth Confeſſions and Declarations of their belief, had always kept within the ſaid uſe of them, they had never had place given them for their exceſſive authority in the Church. But after that an exact account ceaſed to be had thereof, their Authority began by little and little, and as it were by degrees to be advanced, inſomuch that the Conſciences, Eyes, Tongues and Pens of Men

became to depend on them, as upon certain Standards, and undoubted Rules of Faith. Whence afterward it came to paſs, that ſome by means of them, as it were by certain letters of Heraulds at Arms, have denounced War againſt all other Congregations, and that they might have no hope of reconcilement left them, the aſſemblies of Chriſtians thereby have been divided and ſeparated one from another, even as Empires heretofore by Boundaries, and Enemies Camps by Trenches and Bulwarks. Laſtly, which is the utmoſt line of Tyranny, that they have puniſhed thoſe, who did contradict theſe Forms with Force and Sword, and that with ſo great a zeal and heat, yea fury, that, when prophane Perſons, Ungodly, Diſpiſers of the Scriptures and Atheiſts are upon very eaſy terms pardoned, theſe alone are deſtined to Priſons, Racks, Wheels, Gallowſes, Croſſes, Flames, and all the moſt exquiſite puniſhments and torments imaginable, and all for this only end, that the Authority of theſe Forms may be freed from contradiction, and vindicated from contempt, and by that means forſooth the outward

Peace

Peace of the Church, and quiet of the Common-Wealth may be preſerv'd undiſturb'd. The which way of procedure, as it ought moſt juſtly to be hated and abominated of all Chriſtians, ſo hath it all along exceedingly diſliked us, who indeed religiouſly fear to give or grant to any Writings, Decrees or Ordinances of Men any Authority whatever either directive or coactive in matters relating to Faith and Conſcience, or to ſuffer the ſame to be given by others.

The ſcope of this Confeſſion.

From hence, pious Reader, thou wilt eaſily underſtand, what was our end and aim, which we propounded to our ſelves in ſetting forth this Declaration. Indeed, the very ſame we ſaid before, and none other. For this Declaration is not put forth to that intent, that thereby a new ſnare of Conſciences ſhould be prepared, or a conſtant Square and Rule of Faith and Doctrine preſcribed to any, to wit, which ſhould abſolutely bind the Conſciences of Men before God, and therefore none ſhould depart from it even in the leaſt, to wit, neither in Matter nor in Words, nay nor in method or manner of Teaching. Far be ſo proud a

vanity

vanity from us, who know that this honour agreeth not with any Writings of Men, how accurate ſoever, and diligently, and long and much conſidered, but only with the Word of God contained in the Holy Scriptures; and who both know that from the abuſe of ſuch Writings, which is too frequent and too common, new Schiſms, Sects, Condemnations, Perſecutions, and other Scandals of that kind have more often ariſen, and do ſeriouſly bewail the ſame. And this was our principal aim, To ſatisfie the often earneſt requeſts of thoſe, who judged that we owed this Service both to the Church and Common-Wealth, and indeed for to promote the Publick good, that is, both for the more ample illuſtrating the Truth of God, and for the the more happy procuring and on every ſide propagating of Peace in them both. Another end is, that we might by this means the more commodiouſly vindicate the truth of our Opinions and our Innocency againſt the inique accuſations of thoſe, who when as themſelves hold grievous and very hurtful errours, among others, that in the firſt place concerning fatal

tal Predeſtination, and other points annext thereto, (as alſo concerning the killing of Hereticks) yet will be thought the only Orthodox Men, and the altogether pure Reformed, and ſtick not to faſten upon us not only Errours, but alſo Hereſies and Blaſpemies, yea who while themſelves exerciſe new dominion in the Church, and do not only cauſe Schiſms and Sects, but do alſo every where raiſe up direful Perſecutions and Baniſhments againſt harmleſs Men, do nevertheleſs complain of us (whom having in part indeed cited in their Conventicle of *Dort*, they very lately condemned, yet unheard, and without making our defence) more than Calumniouſly as of the true Authors forſooth of all the Scandals and Diſturbances, that have been hitherto made in the *Belgick* Churches. For the fuller conviction therefore of theſe Men, before God and the whole Chriſtian World, of their manifeſt calumnie, and manifold injuſtice hitherto uſed againſt us, and withal for the truer information of all that are pious, and lovers or ſtudious of the Truth of God and the Churches Peace, we have thought not with

without weighty and juſt cauſe, that we were bound to ſet forth this publick and unanimous Declaration of our judgment touching almoſt the whole Chriſtian Religion. In the framing indeed whereof we have firſt of all diligently endeavoured, that there might not be omitted therein any Opinion or Doctrine, either neceſſary, or very uſeful, and that there might not be any thing, either falſe, or confuſed, or laſtly any thing idle and ſuperfluous contained in the ſame. But that it might comprehend in it the very form of ſound, or rather of healing words, which abundantly expreſs unto us Chriſtian Faith and Piety, both briefly and plainly, and no leſs methodically, and as it were in a brief ſurvey hold forth the whole thereof to be viewed of all: and that by the unanimous conſent of all the Brethren, (not ſo much as excepting thoſe who are held ſhut up in Goals) all which jointly and ſeverally diligently read it before, and in the fear of the Lord examined it by the rule of the Holy Scripture, as far as they might by reaſon of the iniquity of the times, and at length with one Heart and one Mouth

Mouth did all approve of it.

And indeed we have called it not only a Confeſſion of our Faith, but alſo a Declaration of our Mind and Judgment, for that ſuch a Declaration promiſeth ſomewhat more full and pregnant, than a bare Confeſſion of Faith alone doth: For indeed we were willing to ſatisfie the hope and expectation of thoſe, who deſired a more copious, full, and clear expoſition or unfolding of our Judgment concerning for the moſt part all the Articles of the Chriſtian Religion: and withal alſo to put a bolt upon the mouth of thoſe, who having nothing juſtly to carp at in us, would perſwade the people, that we would never agree together upon any common, clear and uniform Judgment touching the chief heads of Religion: that we did conceal ſome things, of which we were aſhamed to give our judgment in publick, and that they were ſuch, which did overthrow the very chief heads, and as it were the ακροθινια, the Tenths or chief of the Spoils of Chriſtianity: or if we did ſometimes alſo publiſh or utter theſe, that we did hide and cover them, by obſcure doubtful and uncertain expreſſions, *Againſt the Calumnies of ſome.*

preſſions, or ſome general and deceitful coverings of words.

This falſe accuſation of theirs, although long ſince elſewhere often detected and ſufficiently refuted by us, yet had we rather obviate it even by a publick and general Declaration of our Belief, than by other means more lyable to calumnie. So ſecure is a good Conſcience and the Confidence of a good Cauſe, which we have thought worth our while, even upon this occaſion publickly to declare. And this among others was a cauſe, why we conceived or framed it not in meer Scripture-Words, leſt we ſhould indeed nouriſh that ſuſpition, to wit, that we ſought lurking Holes, and hid, as ſome indeed think, miſchievous and prophane meanings under an equivocal covering of the words of the Sacred Scripture: and that we might by this means cut off all new matter of calumniating from thoſe, whoſe ſolemn ſtudy and chief labour it is to blur and ſtain, under any pretence or colour whatſoever, the credit and good name of the *Remonſtrants* with heinous reproaches, or at leaſt with ſiniſter ſuſpicions.

As

As to thorny and too ſubtile queſtions, which are proper to your Univerſities and Schools, and which neither advantage the knower, nor prejudice the ignorant, we have purpoſedly waved them, leaving them to idle and to curious Wits, and which are troubled with an incurable evil habit of diſputing, to whom it is matter of pleaſure to make ſhew of their acuteneſs; and from this kind of paſte, made to comfort the ſtomach with, to ſeek or purchaſe to themſelves the petty Garland of Victory. We have beſtowed our time and ſervice on that Truth alone, which is according to Godlineſs, and indeed in conjunction with an ingenuous and open ſimplicity, the which even the Unlearned may underſtand, and the Learned ought not to diſdain. Laſtly, we have thought it beſt and ſafeſt, to keep within the bounds of things neceſſary, and in our judgment profitable, waving and paſſing all other things of ſet purpoſe, and that indeed the more commodiouſly to avoid both the extreams, to-wit, the exceſs, and the defect. For neither do we like their Opinion, who will have nothing contained in Confeſſions and

Of the matter of this Confeſſion.

Againſt the third ſort of diſſenters.

and Declarations, but what is preciſely neceſſary to be known and believed. We have thought it meet to have a regard of thoſe things that are profitable alſo, eſpecially of thoſe, which in this kind excel the reſt, and as it were lead and guide the Family. For theſe, like Spurs and Goads, mightily excite and put forward the will, the more freely and cheerfully to mind and endeavour after a love and obſervation of thoſe things that are neceſſary. From hence wee ſe it ſometimes come to paſs, that ſome things, which are not indeed preciſely neceſſary to Salvation, do nevertheleſs draw after them ſtrong motions of minds, and do ſtrongly incline and bow by their weight our affections and whole will to this ſide or part or to the other, ſo that he who ſets his foot leſs aright, or leſs firmly in them, is upon a light occaſion put by the ſtaydneſs of a right mind, and eaſily like a reſtleſs wave, driven this way and that way. Wherefore although it be not abſolutely neceſſary for all to know them, yet to be willing not to know, or ſometimes to be ſimply ignorant of them, is dangerous, and often times very hurtful.

And

And we have directed all things to the practice of Christian Piety. For we believe that true Divinity is meerly practical, and not either simply, or for its greateſt or chiefer part ſpeculative, and therefore whatever things are delivered therein, ought to be referred thither only, that a man may be the more ſtrongly and fitly inflam'd and encouraged to a diligent performauce of his duty, and keeping of the Commandments of Jeſus Chriſt. For it is a dry, decayed, barren, and conſequently ſpurious Divinity, which conſiſts within the bounds of an empty ſpeculation, and meer contemplation, and which, after it hath a long time greatly wearyed the diligence of every the moſt vigilant, and with pain exerciſed his wit only, doth not yet reach to his will, and beget therein a due obedience unto God; and therefore worketh not in us a true and ſaving knowledg of God and Chriſt. For he that ſaith, that he knows God, and and keepeth not his Commandments, he is a lyer, and the Truth is not in him. The firſt therefore and chiefeſt praiſe of Theologie conſiſts in this, that it bows the Heart of Man unto an Obedience toward

What heads here are chiefly expounded, and why.

1 John. 2. 4.

ward God, and ſo inclines or bends that part of us, which God hath endowed with a natural liberty, and made as it were to be at its own pleaſure and diſpoſe, that it do again of its own accord ſubject it ſelf wholly unto God, and abandoning the former abuſe of its own liberty, doth only follow the ducture of the will of God. All other things, unleſs they be directed to this mark, are before God vain and frivolous, and of themſelves of the leaſt price, and conſequently in a manner nothing to be eſteemed. The knowledg therefore of them, is neither neceſſary, nor profitable farther, than ſo far as it may and is wont to ſerve unto this principal ſcope or deſign.

Of the five controverted points in Holland.

For this very cauſe alſo, thoſe things which pertain to the five Articles, as they call them, to wit of Predeſtination, and the heads annext thereto, we have ſomewhat more largely expounded them, and here and there diligently intermingled with other things. For if there be any Articles of our Faith, which are very profitable, and in a manner abſolutely neceſſary unto practice, or for the inculcating and begetting in us an obſervation

or

or keeping of the Commands of Jeſus Chriſt, theſe at leaſt are to be accounted ſuch. For theſe are every where and diverſly ſcattered or ſpread abroad through out the whole body of Divinity, as certain nouriſhments, yea as it were Sinews, ſmall ſtrings, Arteries and Veins, whereby our Spirit is effectually moved unto the exerciſe of Piety, and kept, nouriſhed and cheriſhed, yea continually carryed and put forward in the ſame: and ſo conſequently ſtrongly engaged unto a continual progreſs therein. Which alſo was the cauſe, why we have every where here and there, where the matter ſo required, with reaſons alſo added, openly rejected the contrary Articles unhappily eſtabliſhed in the Synod of *Dort*, as ſome unhappy cockle-weed and tares that are very hurtful to true Piety and Holineſs, yea as the foul blots and ſpots of the Chriſtian Religion, which all pious people ought no otherwiſe to deteſt, then botches and impoſthumes, wholy ſucking up the whole juice, bloud and vigour of Goodneſs and Honeſty, and drawing them out of our ſouls, to nouriſh themſelves. For there is nothing ſo much an Enemy to Religion,

as that fictitious fate of Predeſtination, and unavoidable neceſſity of obeying and offending. We had yet another cauſe of this our doing, to wit, that by this means we might teſtifie and declare to the whole Chriſtian World, how juſt and weighty cauſes moved us, why we impugned their Opinion, who obſtinately and ſtiffly urged the ſaid fatal Predeſtination, as the chief baſis, as indeed it is, or * pillar, and ground of their Religion, and refuſed to tolerate in our *Netherlands* their brethren that diſſent with them about the ſame, to wit, becauſe, if indeed it be conſidered by its ſelf and according to its genuine diſpoſition and tendency, we ſaw that it was greatly hurtful to Religion and Piety: and then that we might leave it to all godly Men to judg, whether we any way deſerved, upon that account to be ſo unworthily and ignominiouſly dealt with by the Synod of *Dort*, to be diſmiſt with reproach, to be put out of our places, to be taken and violently haled from our Churches, though never ſo much againſt their wills; and furthermore afterward by the moſt Illuſtrious Lords, the Lord, States General

* στύλον. ἑδραίωμα.

ral, which were but a little before every where after an unuſual manner for a great part altered and changed, to be caſt out of our Country, and Baniſhed for ever, for that, being moved only with Religion and Conſcience, we could not promiſe, that we would keep in everlaſting ſilence that our Opinion, and that we would no where, whether privately or publickly, whether directly or indirectly, whether upon occaſion ſought, or offered, diſſeminate the ſame, or inculcate it upon our Churches; being in other reſpects ready to perform and diſcharge all the duties of good Citizens and Subjects together with our Country-Men: concerning both which proceedings, both Eccleſiaſtical and Civil, no doubt but God and his Church in their due time will judg far otherwiſe, than our adverſaries deſire or expect.

Againſt raſh Anathema's.

Laſtly, we have no where added to this our Confeſſion the direful Anathema's, *i. e.* curſings of mens perſons, and that (a ſorrow it is to ſpeak it) too thread-bare worn, *Damnamus*, We condemn; but have every-where only barely, or ſimply ſpoken our Opinion or

Mind, or with a moderate rejecting of certain errours added thereunto: Not that we religiously fear, to denounce an *Anathema* there, where the holy Spirit of God goeth before us by his own example.
Gal. 1. 8. For with the Apostle *Paul*, we doubt not to bid *Anathema* to Angels and Men, if they preach any other Gospel than what hath been preached: Yea further with
1 Cor. 16. 22. the same, We bid *Anathema Maran-atha* unto all that love not the Lord Jesus Christ, that is, to ungodly, prophane and Atheistical persons. But where we have not the Spirit of God going before us, there we upon good right demurr and with-hold our assent, and do both beg and grant pardon by course, remembring that, which our Saviour adviseth
Mat. 7. 1. us; *Judg not, that ye be not judged*: and which the Apostle, *Judg not any thing*
1 Cor. 4. 5. *before the time, untill the Lord come, who will bring to light the hidden things of darkness, and make manifest the Councils of Mens Hearts, and then shall every Man have praise of God.* Hence we do not easily denounce an *Anathema* to him, who we believe is held with a pure meer errour, if he be otherwise pious, fearing God

God, and ſtudious of a good Conſcience and Divine Truth; that is, if he ſeem to us to love the Lord Jeſus, and highly to prize his Goſpel, by which alone he is willing to maintain his errour, through which he ignorantly errs. For we know, how ready a matter it is, in ſo great a multitude of Opinions, ſo great a company of thoſe that err, ſo great a variety of wits or diſpoſitions, ſo great a plenty of hinderances and ſcruples, ſo great weakneſs of judgments, in ſuch to ſlip and err: and how eaſy it is by arguments true in appearance to be deceived, and miſtaken: how harmleſs alſo it is in it ſelf to err and to miſtake in many things: how great alſo clemency and kindneſs God is like to uſe towards ſuch as ſimply err, who pardoneth and remitteth even willful ſins themſelves to thoſe that repent, and how aliene or far from the gentle and meek diſpoſition of our Lord Jeſus it is, not to pittie thoſe that ſtray: Laſtly how ſad and tragical diſturbances that both raſh and proud confidence of condemning hath at all times occaſioned and made. For *Anathema's* are wont to provoke *Anathema's*, and where this

chance is once caſt, all's paſt, and there is an end of all hope of remedy. For the direful hatreds of parties ſuceed, and the reins of hatreds being let looſe, they commonly at length with deadly and ſpiteful minds ruſh upon the ſlaughtering and Butchering of one another, and the laſt fruit of theſe Condemnings and Anathematizings is, an everlaſting deſpair of cure. That we might therefore avoid theſe miſchiefs, we have carefully and purpoſely forborn *Anathema's*, deeming it ſufficient ingenuouſly to have ſpoken the Truth, and to have ſhewed the errour: leaving in the mean time unto others a free judgment touching every errour, and the greatneſs of the errour, but chiefly to him, who alone judgeth righteouſly, and ſearcheth the Hearts and Reins of Men. We have already ſufficiently ſacrificed to unſeaſonable *Anathema's*, and to thoſe direful forms of ſentencing to puniſhment each other: we condemn, we execrate and curſe, &c. It is now time, that we ſacrifice to Chriſtian Concord, Meekneſs and Charity. After ſo many ſad and diſmal curſings, whereby on every ſide the fierceneſs of hatreds

An exhortation to the ſtudy of peace, moderation and forbearance.

1 Pet. 2. 23. Apoc. 2. 23.

hatreds and mortal fallings out hath been irritated and exasperated, let us lay aside such Enemy-like and exulcerated Minds, and by gentleness, by long-suffering, by kindness, by the Holy Spirit of Christ, by love unfeigned, by the word of Truth, by the power of God, by the Armour of Righteousness, on the right hand, and on the left, after the example of our Lord Jesus Christ, and of his Apostles, let us fight against Errours, that to our utmost power we may save those that err, and deliver them out of the danger of Eternal Perdition. Let us not be many masters: for one is our Master: Let us assent to or approve of the wholsome words of our Lord Jesus Christ, and that doctrine which is according to Godliness: Let us shun *vain questions, and strifes of words, from which arise envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness*: Let not us condemn, or shut out of the Communion of the Church those that Christ doth not condemn, nor shut out of his Kingdom. Again, let us not become the Servants of Men, but withal neither let us be Lords over the Faith of others. *Let our moderation*

Jam. 2. 1. Ma. 2. 3. 10.

1 Tim. 6. 4, 5.

Phil. 4. 5.

appear

appear unto all, and in modesty and mutual charity bear with one another, being certainly perswaded, that none is lightly to be condemned, or blotted out of the register of Christians, that holds fast his Faith in Christ, and in hope of the good things promised by him, doth seek from the heart to obey his Commands, though in the mean time he err in many things, that in some sort or other concern Religion: the which holy and worthily to be praised moderation or equanimity, when the best and greatest God shall have inspired the hearts either of all, or at least of the most of those, who bear rule in Churches and Commonwealths with, then at length the Truth of the Gospel will every where flourish, and an holy peace in the Lord, and Concord will set up a settled place of abode among all that are truly Godly. The which that it may shortly come to pass in the whole World, especially in the Christian, but most of all in the Reformed, we humbly beseech of God through Jesus Christ in Spirit and Truth. These things thus premised, we shall now come directly to the heads of our Declaration, as those which we would have alwayes joyned by an indissoluble tye with this very Preface.

The

The Confession or Declaration of the Ministers or Pastours, which in the United Provinces are called Remonstrants, *concerning the chief points of Christian Religion.*

CHAP. I.

Of the Sacred Scripture, and its Authority, Perfection, and Perspicuity.

1.

WHosoever desireth to worship God aright, and certainly and undoubtedly to be everlastingly saved, he must of necessity first of all * believe, that God is, and that he is a bounteous rewarder of those that seek him: and therefore must conform himself according to that Rule and

The Foundation of Religion, is Faith in God.

* Heb. 11. 6.

† Mat. 7. 21. Gal. 6. 16. and Square, which it is † undoubtedly manifeſt was delivered, and preſcribed by the true God himſelf, the ſupream Law-giver, and eſtabliſhed upon the promiſe of Eternal Life.

The Revelation of the Godhead in the Old & New Teſtament.

2. That God is, ‖ and that he hath at ſundry times, and in divers manners ſpoken in times paſt unto the Fathers by the Prophets; and that he hath at length in the laſt times moſt fully declared and manifeſted his laſt Will by his only-begotten Son, hath been a thing confirmed by * ſo many and great Proofs, Signs, Wonders, mighty Deeds or Works, Gifts or Diſtributions of the Holy Ghoſt, and other wonderful Effects, and certain Events of ſeveral Propheſies, and Teſtimonies of Men worthy of belief, that any more certain, more ſubſtantial, and more compleat cannot be given, or juſtly deſired.

‖ Heb. 1. 1. ℓ Joh. 1. 18. * Heb. 2. 3, 4. Deut. 29. *per totum.* Act. 2. 22. 1 Theſ. 1. 5. & 1 Joh. 1. 1, 3.

The Canonical Books of the Old Teſtament.

3. The whole Declaration of the Divine Will, which pertaineth unto Religion, is contained in the Books of the Old and New Teſtaments, and indeed authentically only in thoſe, which are called Canonical, or which it can upon no juſt ground be doubted, but that they were

were written or approved of by those Men,† who were inspired with, and instructed and guided by Gods Holy Spirit: such as in the Old Testament, are ‖ the five Books of *Moses*, the Book of *Joshua*, *Judges*, *Ruth*, the two Books of *Samuel*, two of the *Kings*, two of the *Chronicles*, (or *Paralipomena*, i. e. things omitted or past by) *Esdras*, *Nehemiah*, *Ehster*, also *Job*, the *Psalmes* of *David*, the *Proverbs*, *Ecclesiastes*, the *Song of Songs*, the four greater Prophets, to wit, *Esaias*, *Jeremiah*, with his *Lamentations*, *Ezekiel*, and *Daniel*: the twelve lesser Prophets, to wit, *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zechariah*, and *Malachi*.

† 2 Tim. 3. 15, 16, 17. 2 Pet. 1. 20, 21.
‖ Luk. 16. 29. & 24. 27, 45, 46, 47. Act. 17. 2, 3. & 24. 14. & 26. 22, 23. Rom. 1. 2.

4. In the New Testament there are the four Evangelists, * *Matthew*, *Mark*, *Luke*, and *John*; the *Acts of the Apostles*; the Epistles of *Paul*, to wit, † to the *Romans*, the former and latter to the *Corinthians*, to the *Galatians*, to the *Ephesians*, to the *Philippians*, to the *Colossians*, to the *Thessalonians* two, two to *Timothy*, to *Titus*, to *Philemon*; also the Epistle to the *Hebrews*; one Epistle of *James*, ‖ two

The Books of the New Testament.

* Luk. 1. 1, 2, 3. Joh. 19. 35. & 20. 31. Act. 1. 1. & *divers other places.*
† 2 Pet. 3. 15, 16. 1 Thes. 2. 2. & Eph. 2. & 3. 17.
‖ 2 Pet. 3. 1. 1. Joh. 1. 1, 2, 3. 4.

of

of *Peter*, of *John* three, of *Jude* one: laſtly the * *Revelation.*

* Rev. 1. & 22. 18, 19. *with other places.*

5. That all the ſaid Books were written or approved of by Men Divine, and not to be excepted againſt, hath in former times been clearly found and proved by ſo many, and ſo certain and evident Teſtimonies and Proofs, that there can nothing further juſtly or reaſonably be deſired. For though at ſometimes there hath been made ſome doubt of ſome few of them, towit, whether they were penn'd or approved of by thoſe very Authours whoſe names they bear, yet at length the matter being more narrowly examined, and the truth ſearcht into, it hath been abundantly evicted, that they were in deed and in truth penn'd or approved of by Divine Men, and thoſe whoſe Authority was infallible, and credit undoubted of with all Believers.

The certainty of both.

6. Beſides the ſaid Books of the Old-Teſtament, there are others alſo, which have been now long ſince had in great eſteem with many, commonly called *Apochryphal*, the which although they are not of force to confirm Doctrines of Faith, yet may they (though ſome more, ſome leſs) pro-

The Apochryphal Books.

profitably be, and are usually read for the proficiency of Faith and Life; such as are *Tobie, Judith, Baruch, Wisdom, Ecclesiasticus*, the third and fourth of *Esdras*, three Books of the *Maccabees*, and certain additions unto *Esther* and *Daniel*, which are commonly known.

7. That the Doctrine contained in the Books of the New-Testament (by which also the Truth and Dignity of the Old Testament is abundantly established and confirmed) is altogether True and Divine, is not only clear and evident from its being written or allowed of by the said Divine Men, we named before, and its being delivered by them unto the Churches; nor from its being confirm'd and ‖ establisht or ratified by ‖ divers and innumerable miracles and mighty deeds, Signs and Prodigies, exceeding all humane and Angelical Wisdom and Power, and furthermore by the * glorious Resurrection from the dead of the first Author of it, even our Lord Jesus Christ, and his Exaltation asserted by many irrefragable Testimonies and Proofs; but also even chiefly from its containing precepts so transcendently † perfect, righteous, just and holy

Arguments for the certainty and truth of the Scriptures.

‖ Act. 5. 11, 13, 14, 15. Heb. 2. 3, 4. Act. 10: 37, 38, 39.

* Act. 2. 14, &c. Act. 5. 29, 30, 31, 32.

† Mat. 5. 6, 7, 8. *chapters.*

ly

ly, that any more perfect, juſt, equa
‖ 2 Pet. 1. 4. Heb. 8. 6. 2 Cor. 7. 1. and holy cannot be deviſed or though of; and promiſes ‖ ſo exceeding Grea Rich and Precious, that neither th mind of Men, nor Angels can conceiv
* Rom. 10. 18. 1 Cor. 2. 3, 4. 2 Cor. 3. *through-out.* 2 Cor. 4. 2, 3, 4, 5. &c. 2 Cor. 6. 4, 5, &c. Col. 1. 6. 23. Act. 5. 14, &c. Act. 19. 11, 12. *and ſo following.* of any more Excellent, more Divine an Worthy of God. To which the admi rable * force and efficacy of the Doctrin it ſelf addeth no ſmall weight, towit, tha it, although ſuch an enemy and ſo un grateful to the fleſh, was by a very fe Apoſtles, and they plain, ſimple, weal Men, Men moſt aliene or free from no only the crime, but alſo the very ſuſpici on of all ſimulation and forgery; Me advantaged by no helps of Worldly Elo quence, of no renown upon any account of humane Authority; without force, with out arms, only by the perſwaſion of Rea ſons and Arguments, and demonſtratio of the Spirit; withal by men armed meerly with Innocency, Sanctity of Life an Patience, in a very ſhort time, in all pla ces, (though the whole Kingdom of Satan and all the World almoſt made reſiſtance and head againſt it) was wonderfully diſ ſeminated, and ſo ſpread it ſelf far an wide on every ſide into all quarters, tha

innu-

innumerable myriads of men, of all ranks, Orders, and Conditions, not only of ignorant or private men, but of the most learned and wise not a few, leaving their ancient and countrey-rites and Religions, in which they were born and bred, without any hope of any Earthly advantage (nay but rather with a certain expectation of afflictions, ignominy and all manner of dangers and miseries) did most constantly adhere and cleave thereunto: yea so far did the force hereof prevail, that all other Religions else, although every where establisht by humane power and force, the Jewish only excepted, because that was of God, did almost wholly vanish, and became extinct at the rising brightness of the same.

A Prolepsis, or prevention, and answering of an objection touching the Testimony of the Church.

8. And although indeed the primitive Church, which was in the Apostles days, might most certainly know, and undoubtedly also did know, that these † Books were written or at least approved of by the Apostles; and delivered as it were from hand to hand the knowledg hereof unto us, and deposited or left the same with us as a certain pledg in trust; yet do we not therefore hold these Books for True and Divine, because the primi-

† Luk. 1. 1. Col. 4. 16. 1 Thes. 5. 27. *and* 2 Thes. 3. 17.

tive Church hath by its uncontrollable Judgment judged them true, or that they contain in them Divine Sences or Meanings, and hath by its infallible Authority decreed, that they be held or accounted for such. For first, it was not necessary that the Church by its Judgment should define, and by its Authority determine, that those Books, which were written or approved of by the Apostles, were true and Divine, or of God, or no: for that, both before, and without all such manner of Judgment, was altogether certain and undoubted of by all Christians both in general and particular: insomuch that assoon as any one of them knew, that any thing was written or approved of by the Apostles, he might ‖ Eph. 2. 20. Act. 2. 42. & 1 Thes. 2. 13. even ‖ thereby, and of right ought to know, that the same was true and of God or Divine, and needed not any other Judgment in the case. In the next place, neither indeed could such a judgment of the Church suffice; seeing no Man can be certain, no not so much as probably, of the being of any Church, unto which such an Authority is said to belong, except he be first assured, that those books, wherein the said Authority is said to be given

ven or assigned to the Church, are true & Divine: and seeing he cannot know and determine for certain, that any Church is the true Church of Christ, * if he be not already undoubtedly sure and certain before, that, whatsoever is contained in the said Books, the same is true and from God: for by vertue of that very Faith or Belief, whereby the Church embraceth or receiveth that as true, she her self finally obtains and hath her being a true Church. And if indeed such an Authority as this agrees not with the very first primitive Church it self; much less ought we to believe, that it belongs to any Church at this day, or any indeed succeeding that first and primitive one.

* Rom. 10. 14, 15, 16, 17. Joh. 10. 3, 4, 27. 1 Pet. 1. 23, 24, 25. & *chap.* 2. 1, 2, 3, &c.

9. The Doctrine therefore contained in these Books is of it self altogether Authentick, and indeed of Authority Divine, and † uncontrollable: and by reason of the infallible veracity of God, deserves altogether and challengeth undoubted Credit and Belief, and by vertue of its autocratorical or absolute and supream Power, most humble Obedience from us. And whatsoever ‖ Doctrine or Tradition wants this priviledg of being

The Authority of the Sacred Scripture.

† Esa. 1. 2, 3. Heb. 1. 1.

‖ Deut 4. 2. & 12. 32. 2 Tim. 3. 15. 2 Pet. 1. 21.

of a Supream and Divine Revelation, it hath not by any Right, either the ſame, or the like Authority with it: much leſs that, which either decreeth any thing elſe, (either contrary to it, or diverſe from it) and that by an uſurpt Authority,‖ or at leaſt otherwiſe than is contained in writing in theſe Books, commandeth it to be declared, or being declared to be believed upon the pain and peril of the loſs of Salvation: ſince God can neither contradict himſelf; and no Authority, either Humane, or Angelical ought to be equalled to the Divine.

‖ Mat. 15. 9. & 16. 6. Gal. 1 8, 9.

The Sacred Scripture is the only Rule of Controverſies of Faith.

10. And now becauſe ſuch Divine-like Authority as this belongeth unto, and agreeth with theſe very Books only; it is therefore even withal neceſſary, that by them * alone, as by Touchſtones and firm and umovable Rules, we examine and try all Controverſies and Debates in Religion, and by them only to reaſon, diſcourſe and judg of them; and ſo to leave them to God alone and to Jeſus Chriſt, as the only, ſupream and infallible † Judg, peremptorily to be decided: for we are not to think, that it was any ways God's will and pleaſure in the leaſt, that they ſhould be

* Iſa. 8. 20. Act. 17. 11.

† Jam 4. 12. Mat. 23 8.

be decided by any judicial or authoritative right, by any visible Judg, and one ordinarily speaking in the Church, sith it hath pleased him to leave us in his Word, a rule only directive, or to judg only ‖ directively by, and not withal coactively or by way of constraint: but that there ought to be an infallible Judg always speaking in the Church, he hath no where signified: nor hath he in his Word pointed out, who he should continually be; but hath expresly commanded all & every one alike * to search his Laws, or Judgments and Statutes, to † try the Spirits, whether they be of God, yea to try ‖ all things, and to hold fast that which is good; and moreover hath promised to such as search into his * Laws, and seek the understanding of them, his Grace and Holy Spirit; and † those who have searched the Scriptures, and examined Controversies of Faith by them, yea who have diligently tryed by the Rule and Square of the Scripture those things, which have been spoken by the Apostles themselves, he hath commended and praised them with singular Elogies.

‖ Psal. 19. 8, 9. & 119. 105. Luk. 16. 29, 31.

* Deut. 6. 6, 7, &c. & chap. 11. 8. & so on.

† 1 Joh. 4. 1. & so on.

‖ 1 Thes. 5. 21.

* Prov. 2. 3, 4, &c. & chap. 3. vers. 13. & so on. Psal. 1. 2.

† Act. 17. 11. 2 Pet. 1. 19.

And not the Church or a Synod, &c.

11. Therefore they who do freely give themſelves, or ſuffer to be given by others this irrefragable Authority of peremptorily deciding of Differences and Controverſies of Faith or Religion, either all or ſome, either to ſome certain Church, or Synod of Doctors, or to any Society of Men whatſoever, or to any ſingle Perſon, who alſo may be ungodly and profane, as to a viſible and ſpeaking * Judg, and will have Mens Conſciences held and bound by this deciſion, they build upon no firm reaſon, much leſs upon any Divine Authority; nay rather they are to be thought to do it againſt both the ‖ one and the other alike. Beſides that they do by this means greatly weaken and wholly void that Chriſtian duty of ſearching the Scriptures, of trying the Spirits, of proving all things, &c. and withall both the neceſſity and advantage of pious and devout Prayers.

* *See the places cited a little before,* Iſa. 8. 20. *&c.*

‖ Pſal. 119. 33, *&* ſo *on.* Eph. 1. 16. *&* ſo *following. chap.* 3 14, 15, *&c.* Mat. 7. 7, 8, *&c.* Jam. 1. 5.

An examination and confutation of the contrary erreur.

12. For this therefore at leaſt moſt weighty and withall moſt juſt cauſe, we ſuffer not our ſelves in Controverſies indeed of Religion, & in the ſacred concerns or cauſes of Faith, to be preſt with the bare Authorities of Men, ſuppoſe with the

the Gloſſes and Opinions of the Fathers, as they are called, the Determinations of Councils, or Synods, the Articles of Confeſſions, the Placits or Opinions of Divines, or the Concluſions of Univerſities; much leſs with long ſince received Cuſtoms, or with the Splendor and Number, or Multitude of Men of the ſame Opinion, or laſtly Preſcription of a long times continuance, &c. For doubtleſs at this turn we ought not to mind, what this or the other Doctor of the Church or Aſſembly of Doctors, though never ſo renowned for their ſuppoſed Learning and Sanctity, nor what this or that Synod or particular Church, but what he, who is before all, and who alone can neither deceive, nor be deceived, our Lord Jeſus Chriſt, hath ſaid and preſcribed in his Word. Mat. 23.8, 9 Rom 15. 18 Gal. 1. 8. *and ſo following.*

13. Nor is it ſtrange: for in theſe very Books is perfectly contained a full and more then ſufficient Revelation of all the Myſteries of Faith; eſpecially of thoſe, which are ſimply neceſſary for * all Men in general, and every Man in particular, to know, believe, hope, and do for to obtain everlaſting Salvation: ſo that there *The Perfection and ſufficiency of the Holy Scriptures.* * 2 Tim. 3. 15, 16 & 1 Pet. 1. 23, 24, 25. & 2 Pet 1. 19, 20, 21.

is no one point, no not the leaſt requiſite for the right information of Faith, or of a life pleaſing unto God, preciſely neceſſary to be held by any Chriſtian, which is not abundantly contained in theſe very Sacred Books. † And by things neceſſary unto Salvation we only underſtand thoſe things, without which it is utterly impoſſible for any Man either to obey the Commandments of Jeſus Chriſt aright and as he ought, or firmly to believe his Divine Promiſes: and which are therefore ſuch, that without a Man's own manifeſt fault, they cannot be denyed, unknown or called in queſtion by him.

† Rom. 10. 9, &c. Mat. 5, 6, 7 *ch. throughout.* Heb. 5. 9. Gal. 5. 6. & 6. 15. & 1. Joh. 5. 1. *&c.*

The clearneſs and perſpicuity thereof

14. Furthermore the * perſpicuity of the ſaid Books, although in ſome places (eſpecially to the unlearned and leſs exerciſed) they be obſcure or dark enough, is ſo great, eſpecially in Meanings neceſſary to be underſtood unto Salvation; that all that read them, not only the Learned, but the Ignorant alſo (that are endued but with common Sence and Judgment) may, as far as is ſufficient, attain to the underſtanding of them; ſo be it they ſuffer not themſelves to be blinded with Prejudice, vain Confidence, or other

* Pſal. 19. 8, *&c.* Pſa. 119. 105, 130. 2 Cor. 3. 14, 15, *&c.* & 4. 3, 4, & 2 Pet. 1. 19.

other corrupt Affections; but ſearch this Scripture diligenrly and devoutly, (which we believe is not only lawful for all, † though otherwiſe Rude, Ignorant and of the common People or Laicks: but alſo commanded and enjoyned them of God) and ſtudy to be acquainted with thoſe phraſes or manners of expreſſion, which are peculiar to the Scripture, and were moſt clear and ſignificant at that time wherein thoſe Books were written, and whilſt the ſame *idiom* or propriety of ſpeech yet flouriſhed; that ſuch as theſe, we ſay, may from them abundantly underſtand all things pertaining to true Faith and Godlineſs, not only thoſe things which are neceſſary, but alſo under the very reaſon of their neceſſity, to-wit, that they are neceſſary, and as far as, or how and upon what accounts they are ſo: and that Men honeſt, ‖ teachable and truly fearing God do really moſt eaſily underſtand them.

† *Joh.* 5. 39. 40. 2. *Pet.* 1. 19. *Luk.* 16. 29. &c. 1 *Theſ.* 5. 20.

‖ *Pſa.* 25. 12, 14. *Joh.* 7. 17. & 8. 47.

15. But becauſe there be very many even amongſt Chriſtians, who either do not at all, or elſe not with ſufficient *attention read theſe Books, nor with care and Judgment conſider what they read; or do

The cauſes of its obſcurity.

*Joh. 3. 18, 19, &c. *and* 5. 39, 40 &c & 12. 39, 40, &c.*

do not frequently, as is meet, piouſly implore the Divine Help and Aſſiſtance, ‖ 2 Pet. 3. 16. 2 Cor. 3. 14. or ‖ elſe being tainted or filled with Prejudice, Self-Confidence, Hatred, Envy, Ambition, or other corrupt Affections, are imploi'd in reading of theſe Books; and then indeed next, becauſe even in theſe very Books themſelves we often meet with here and there, as well things *Acts 8. 30, 31, &c. & 18. 24, 25, &c. as * phraſes peculiar to the ſaid ancient times, and alſo tropical and figurative manners of ſpeech, which at this time afford us ſome darkneſs and difficulty; and which are ſuch, that unleſs one be ſolidly inſtructed in all theſe, or elſe bring with him a mind very docile, honeſt, and void of Affection or Partiality, unto the judging or diſcerning of them, they may eaſily be wreſted to a wrong ſence, yea to a perverſe, and ſuch as is prejudicial to Salvation; from hence ariſeth not only juſt reaſon alone (that we may not treat of many other now) why the † interpretation, and explication of the Scriptures profitably may, yea and alwaies ought to have its place allowed it in the Church.

And of its Interpretation. † 1 Cor. 12 7, 8, &c. chap. 14. *throughout* 1 Theſſ. 5. 20, 21.

16. But

16. But the best Interpretation of Scripture is that, which most faithfully expresseth the native and literal sence thereof, or at least cometh nearest to it, as that alone which is the true and living ‖ Word of God, whereby, as by incorruptible Seed, we are begotten again unto the Hope of Eternal Life. Now we call the native and literal sence, not so much that, which the Words properly taken hold forth, (as indeed it very often falls out) as that, which though the words rigedly taken do not insinuate or hint it, yet is most agreeable to right reason, and the very mind and intention of him, that uttered the words, whether it were expressed properly or figuratively.

Which is the best & surest Explication of Scripture.

‖Heb.4.12, 13. 1 Pet.1 23,24,25. Jam.1.18, 21.

The which may and ought to be known and discovered by the scope and occasion of every place, also from the * Subject Matter, Antecedents and Consequents, that is, things going before and following, also from comparing of like places with like, and from palpable Absurdities otherwise like to follow, and other Arguments of that kind, or from the consideration and weighing of things together.

*Mat.4. 4, 5, &c. and ch.22.29. 2 Pet.1.20 21. 2Cor. 3.13,14.15

17. But

17. But to desire to fetch or take this exposition from any other Author, Head, or Fountain whatsoever, to wit, from any Symbol or Creed of Mens making, or Analogy of Faith in this or that place received, or any publick Confession of Churches (which we also before advised in our Preface, which we would never have at any time severed or divided from this our Declaration) or from the Decrees of Councils, or Consent of Fathers one or other, though even the most or greatest part of them, is a thing too uncertain and oftentimes dangerous.

A prolepsis or prevention of an objection.

18. And yet do we not therefore lightly despise the pious, probable, or long-since received interpretations of others, especially of the ancient Fathers whether *Greek* or *Latin* : much less so as proudly, or arrogantly to reject their unanimous consent; but we do then at length, and that indeed modestly recede from them, when we find in our Conscience, that they alledg things aliene from, or not agreeable with the true sence of the Scriptures, or things contrary to it. Nor do we think, that we do by this means

means do them any wrong: Since not only every of them apart, but alſo the moſt of them jointly, yea all of them taken together, might in many things err; and themſelves alſo have freely acknowledged it of themſelves with one accord: and therefore do expreſly forbid, that their writings be ſimply or without any more ado believed, but deſire that we at length ſo far approve of them, as they agree with the Sacred Scriptures; and on the contrary, that we freely reject them ſo far as they diſagree with the ſame.

CHAP.

CHAP. II.

Of the Knowledg of the Eſſence of God, or of the Divine Nature.

1.

The two chief heads of Religion

FUrthermore our whole Religion contained in theſe very Books doth briefly conſiſt in our right knowledg of the * one only true God, and Jeſus Chriſt the Mediator, whom he hath ſent; and in a lawful or due Worſhip of both in or under the hope of a Life eternal and immortal after Death, to be certainly obtained and enjoyed in the Heavens according to the free promiſe of the ſame.

* Joh. 17. 3. 1 John 2. 23. & chap 5. 11, 12. & 2 Joh. 9

2. And that God may be rightly known and piouſly worſhipped, and that accordiug to the Scriptures, † three things offer themſelves neceſſarily to be conſidered and held by us; his Nature, Works, and Will. The Nature indeed of God, that we may underſtand, that he is of or in himſelf moſt worthy to be worſhiped of us: his Works, that we may know

Three things to be known of God.

† Heb. 11. 6, 7, &c. Acts 14. 15, &c. & ch. 17. 24, &c.

know, that he may rightfully and deſervedly require of us, what manner of worſhip ſoever he pleaſe; laſtly his Will, that we may be clearly convinced, that he will be worſhipped of us; and withall know after what manner he will, and ought to be worſhipped by us; that we may aſſuredly hope for Eternal Salvation from him. Howbeit concerning the Nature and Works of God, all thoſe things are not neceſſarily to be held, which in every reſpect, at leaſt whatſoever belongs to the Divine Eſſence, and all the modes or manners of its working and kinds of operations: much leſs all thoſe things, which either according to the likely and ſpecious placits of the Schools, or from the probable diſcourſe of Reaſon, are wont to be affirmed of them: but thoſe only, without which the Divine Will, revealed in the Scriptures either cannot be rightly underſtood, or performed by us: Since they only, who do the will of God and ‖ keep his Commandments, are every where in the Scripture ſaid truly to know God, and on the contrary, they that do not the ſame, are ſaid not to know God. So that that alone deſerveth

But not equally, or alike neceſſary.

A twofold knowledge of God.

‖ Job 28. 28. Jer. 2. 8. & 22. 16 Hoſ. 6. 6. Tit. 1. 16. 1 Joh. 2, 3, 4, &c. and ch. 3. 6.

veth to be called the saving Knowledg of God, which is joyned with the practice of Piety. But other things pertaining hereunto, although haply they may be profitable more or less, either for the promoting of Piety; or for the better understanding, and more happy composing of Controversies of Religion that may happen; yet they ought not to be held for necessary doctrines of Faith, which we cannot be ignorant of without the loss of Salvation.

Of the Nature of God.

3. As to the Nature of God, the Scripture holds forth God unto us under a twofold consideration. 1. Absolutely and generally in his essential Attributes: to wit, whereby he doth unfold or declare unto us * his Spiritual Nature and glorious Majesty common to the distinct or several Persons, sofar as is requisite for our Faith and Salvation in this Life. 2. Distinctly & relatively in the mystery of the † Sacred Trinity, which respecteth the internal and mutual habitude, *i. e.* state or standing, and certain proper œconomy, *i. e.* ordering or disposing of things, of the persons among themselves.

*Exod. 34. 6, 7. 1 Tim. 1. 17. & 6. 15, 16.

†Mat. 28. 19. 2 Cor. 13. 14. 1 Joh. 5. 7.

4. These

These Attributes, so far as they necessarily pertain hereunto, are these that follow.

5. I. God is * one, because he is alone, without Associate, the most Supreme and Highest; who hath neither any before him, nor above him, whom he should depend upon in Being, Willing, or Acting; but hath his Godhead, or Divine Power, or Dominion over all things from himself: nor is there any other besides him, nor can be, with whom all the Attributes of a true Deity from himself may or can agree; and therefore he is of altogether absolute † Authority, or uncontrolable Power, so that he can dispose of his Creatures and all his Goods howsoever he pleaseth; that is, so as to ‖ give, take away, preserve, destroy, make alive, kill, command, forbid, permit, punish, pardon, encrease, diminish, change, translate, *&c.* as he knoweth it to make for his own Glory, and the Salvation of those that are His, and as he shall see it to comport and agree with his Wisdom, Goodness, and Justice.

God is one and the Supreme Lord of things.

* Deut. 6. 4 & 32. 39. Ps. 86. 10. 1 Cor. 8. 6. 1 Tim. 2. 5.

† Gen. 14. 18. Deut. 10. 17. Isa. 41. 4. & 44. 6. & 45. 6, 7.

‖ Job 9. 4, *&c.* Deut. 32. 39, *&c.* 2 Chron. 20. 6. 1 Sam. 3. 11, 12, 13. Dan. 2 21, *&c.* Jam. 4. 12. Mat. 20. 15. Prov. 16. 4 Isa. 42. 6. & 48. 11.

Eternal and Immutable.

6. II. He is Eternal, * becauſe he always was, ever is, and will be the ſame, without all beginning and end, and all alteration; yea alone living neceſſarily by (his) Nature, or having Life and Immortality of or from himſelf; and therefore in himſelf always invariable, † incorruptible, and every way immutable: Laſtly, He is the ſupreme Author, and ſole and only Donor of that very ‖ Eternal Life it ſelf, which he himſelf hath graciouſly promiſed unto us in and by Jeſus Chriſt.

* Rev. 1. 4. Pſal. 90. 2. 1 Tim. 1. 17. & 6. 15, 16.
† Jam. 1 17 Rom. 1. 20, 23. Mat. 3, 6. Pſal. 102. 26, 27.
‖ 1 Joh. 5. 11. 1 Tim. 4. 10. Tit. 1 1.

Immenſe and every where preſent.

7. III. He is Infinite and Immenſe; * becauſe he ſo filleth Heaven and Earth, that he cannot be circumſcribed by any certain ſpaces of places, nor concluded or encloſed within any bounds; but he is every-where preſent in all places, although never ſo ſecret or hidden and moſt remote, in a general and incomprehenſible manner. Albeit in a certain † peculiar manner, he both glorioufly dwelleth in the Heaven of the Bleſſed, and exerts or putteth forth a ſpecial efficacy of his ‖ Grace in his Saints, though not in all in like meaſure. From whence there may eaſily be underſtood various degrees

* 1 King. 8. 27. Pſ. 139 8, 9. Jer. 23. 24. Iſa. 66. 1. Acts 7. 48, 49.
† Pſ. 2. 4. & 11. 4. & 33. 13, 14. & 115. 3. Mat. 6. 9.
‖ 2 Cor. 6. 16. Joh. 14. 23.

degrees of the Divine Presence in the several things that are created.

8. IV. He is Omniscient, and indeed of infallible Knowledg; * because he not only altogether most thorowly knoweth all things, which have any entity or being, as they are severally in themselves, whether they be good or evil, past, present, future, also possible and future Events; yea, and also the closest thoughts of the Heart, the most secret Sayings or Words, the most hidden Deeds, (under which also we will comprehend things of Omission, or that are left undone) but also because he † keepeth them most present in † memory, and seeth them, as it were, set before his Eyes, whatsoever are at any time well done by us or otherwise: So that this Knowledg (*viz.* of his) cannot be defaced, either by ignorance, or forgetfulness, or fraud, or craft, or any deceit or guile: Lastly, Because he knoweth ‖ most wisely to order, dispose, direct and dispense, and govern all things.

Omniscient and supremely Wise.
* Job 42. 2, 3. Psal. 139. *almost throughout.* & 147. 5. Prov. 15. 11. Isa. 41. 22, 23.
† Jer. 17. 9, 10. 1 Sam. 16. 7. Ps. 7. 10. & 94. 11. 1 Cor. 4. 2, 5. Heb. 4. 13. 1 Joh. 3. 20.
‖ Isa. 40. 13, 14. Rom. 16. 27. 1 Tim. 1. 17.

9. V. He is of Will most free, * because he is determined neither by any inward ne-

Of most free Power and Will. * Exod. 33. 19. Ps. 115. 3. & 135. 6. Mat. 20. 15. Rom. 9. 15. 18.

ceſſity of his own Nature, nor by any outward force, either of any power or efficacy of Object, from without himſelf, to will, or nill, or to permit thoſe things, which are, or come to paſs; but according to his moſt free Pleaſure, or mere Counſel, and good pleaſure of his own Will, he putteth forth himſelf either to will, or nill, or permit them all. And indeed all things good he ſo willeth them, that he alſo * approveth of them, and procureth them: Some things alſo he commandeth, counſelleth unto, wiſheth, deſireth, and in his own way effecteth. But evil things of faults † or ſins, (that is, not only the malice or wickedneſs it ſelf, but alſo vitious Acts, ſo far indeed as malice or blame doth neceſſarily cleave to them, either of themſelves, or by reaſon of ſome poſitive Law) he in very Deed doth not will them, but hateth, deteſteth, forbiddeth, diſſwadeth from them, puniſheth them, & oftentimes hindreth them, but never cauſeth or procureth them. Yet he willingly permitteth them, and will permit them; ‖ not that he doth will that they ſhould be done by us, or efficaciouſly ordaineth

* Pſ.11.5, 7.&81.14 Iſa.5.1,2, &c. Mic.6. 7,8. 2 Cor. 5.20. Heb. 13.18.

† Pſ.5.5,6. & 11.5,6. Ex.20.5. & 34.7. Deut.25. 16. & 28. 65.

‖ Pſal.81. 13. Acts 24. 2,6.

or

or decreeth that they ſhould be done; but becauſe he ſuffereth our Actions to proceed in them, and doth not hinder it as he might: and this he doth that he may not overthrow the order once ſetled by himſelf, and deſtroy and void that liberty, which he gave his Creature.

Moſt good in himſelf and towards us.

10. VI. He is moſt * good, both in himſelf, and towards his Creatures: becauſe he is not only moſt highly perfect by Nature, and therefore moſt highly lovely; but he is alſo very kind and liberal towards his Creatures, although not towards all alike, yea ſometimes alſo towards ſinners: but towards his faithful or believing Ones, he is † moſt gracious, gentle, long-ſuffering, and merciful; yea, he is moſt readily diſpoſed to communicate to them the higheſt and eternal Good, that is, than which none better or greater can either be deſired or poſſeſſed by them.

* Pſal. 10. 1, 2, &c. & 25. 8, &c & 36. 5. & 103. 8, &c. & 145. 8, 9. Joel 2. 13. † Rom. 2. 4 Epheſ. 2. 4. Tit. 3. 4. Jam. 1. 17. 1 Tim. 2. 4. & 4. 10.

Juſt, Holy and True.

11. VII. He is moſt juſt and * equal, and indeed of Juſtice and Equity inflexible: not only becauſe he always loveth that in us, which is right and equal, and hateth all iniquity, in which reſpect alſo in Scripture he is called *Holy*; but alſo

* Gen. 18. 23, &c. Deut. 32. 4 Pſal. 11. 5, 6, 7. & 145. 17.

† Ezek. 18. 23. & 33. 17, &c. Mat. 20. 13 2 Theſſ. 1. 5, 6, 7. Rev. 19. 2.

cauſe he † never doth wrong to any; and in all his Works and Judgments (and eſpecially in making Laws, diſtributing Rewards, and inflicting Puniſhments) he doth always exactly obſerve Rectitude and Juſtice, whereby he giveth to every one his due, and exerciſeth moſt equal right: Laſtly, becauſe he is True, ‖ Sincere, and in no wiſe diſſembles in his Words; and in performing his Covenants and Promiſes, he is moſt highly faithful and conſtant.

‖ 1 Sam. 15. 29. Rom. 3. 4. 2 Tim. 4. 8. & 2. 13. Tit. 1. 2. Heb. 6. 10. 1 Joh. 1. 9.

Omnipotent. * Gen. 17. 1 2 Chron. 20. 6. Pſ. 115. 3. Mat. 19. 26 Mar. 14. 36 Luk. 1. 37. Rev. 1. 8. & 4. 8.

12. VIII. He is Omnipotent, or of invincible and inſuperable power; * becauſe he can do whatſoever he pleaſeth, though all Creatures be never ſo much againſt it: yea, indeed he can always do more, than indeed he ever will; and therefore he can ſimply do all things whatſoever, that do not imply a contradiction; that is, which are not neceſſarily and of themſelves repugnant to the certain truth of things, nor to his own Divine Nature.

Bleſſed and every way perfect. * Pſal. 5. 12. Mat. 11. 25. Act. 17. 24. 1 Tim. 6. 15, 16. Jam. 3. 17. Act. 14. 15, 16, 17.

13. IX. Laſtly, He is moſt bleſſed or happy, and indeed of * compleat and incomprehenſible bleſſedneſs; becauſe he

he poſſeſſeth both a Nature in all reſpects abſolute, and a Majeſty in the higheſt degree glorious, and every way aboundeth with the Treaſures of all good; and feareth not any hurt or evil from any, nor ſtandeth in need of any good from without himſelf at any time; but doth largely of his own give all unto all, as he pleaſeth, becauſe he is the firſt, chief, and ever inexhauſtible Fountain of all things that are good.

The Uſe of the Doctrine of the Unity of God.

14. And thus much touching the eſſential Attributes of God, pertaining indeed to this Head: all which generally and particularly we believe to be moſt profitable, yea hitherto neceſſary to be known, inſomuch that without the knowledg of theſe we cannot worſhip God aright; but by it we may. For becauſe God is One, it is altogether juſt and neceſſary for us, that we with Soul and Body depend wholly upon him only, as the firſt or chief Author of our Salvation; and again likewiſe, that our whole Worſhip terminate and end in him alone.

* Deut. 6. 4, &c. Mat. 4. 10. 1 Cor. 8. 5, 6.

Of his Supreme Power & Authority

15. Becauſe he is of Irreſragable Power, and Supreme Authority, it is al-

altogether meet and neceſſary, that we do, whoſoever we be, and whereſoever at leaſt we are, in all things moſt humbly ſubmit our ſelves unto him, as King of Kings, * and Lord of Lords, any where ſworn to none, nor obnoxious to any; that we do pray continually unto him for † his Benefits, and other things neceſſary, or at leaſt uſeful for us, that we give him thanks for things received: Alſo that all Adverſity, whatſoever he ſendeth, we ſhould bear it patiently, and quietly, and contentedly, and that we ſhould never abuſe our Proſperity, or grow proud thereby.

* Gen. 18. 27. 2 Sam 15. 25, 26. Lam 3.25, 26, &c. †Phil.4.6. Jam.5.1, 2, &c. and 1 Pet. 3. 17.

Of his Eternity & Immutability.

16. Becauſe he is Eternal and Immutable, it is requiſite that we be very believingly confident to expect, and firmly to hope for the reward of * Eternal Life, graciouſly promiſed unto us by him in Chriſt; and certainly believe, that he will never at any time either alter or change it himſelf, nor ſuffer it to be violently taken away from us by others.

* Rom. 16. 25, 26. Tit. 1 2. Jam 1. 17, 18.

Of his Omnipreſencey

17. Becauſe he is Immenſe and Omnipreſent, it is meet that we everywhere walk circumſpectly, reverently, and

and carefully, as in his † ſight; that we alſo always pour out unto him our Prayers and Supplications, with all humility and ſubmiſſion, and a firm confidence of being heard; and that we think, ſpeak, or do nothing at any time, but what is ſerious, grave, or weighty, and worthy the preſence of ſo great a Deity.

† Pſal. 139. 7, 8, &c. Amos 9. 2, &c. Mat. 6. 1, 2, &c.

18. Becauſe he is of infallible Knowledg, it is expected that we walk and live uprightly, and ſincerely, and circumſpectly; that we always ſtudy to approve our Thoughts, † Words, and Actions unto him; that we continually commend our Cauſe, when good and juſt, unto him; that we with boldneſs offer unto him our Prayers, Sighs, and Groans; And laſtly, That we be thorowly perſwaded that he taketh care of us and all our Concerns.

Of his Omniſciency.

† Pſal. 34. 16, 17. & 94. 7, 8, &c Mat. 6. 4, 6, 18. Rom 8. 27 Heb. 4. 11, 12, 13. 1 Pet. 3. 12

19. Becauſe he is of moſt free Power and Will, it behoveth us, that whatſoever * good things we have, either in common with others, or peculiar before and above others, (whether bodily or ſpiritual) we attribute it to his alone ſpontaneous liberality, and moſt free munificency; that we always diligently and

Of his moſt free Will and Pleaſure.

* Gen. 32. 10. Deut. 4. 4, 5, &c. & 7 6, 7, &c. Pſal. 18. 1, 2, &c & 116. 12, &c. 1 Cor. 4. 7.

and ſeriouſly ſeek his grace and favour, and carefully endeavour to retain the ſame; that we humbly deprecate or pray againſt his Puniſhments and Threatnings; and whatſoever he either doth himſelf, or ſuffereth to be done by † others, or willeth to be done by us, we do not meaſure the ſame by our own proper ſenſe and apprehenſions, but that we always religiouſly adore it, as proceeding from his moſt good and free pleaſure and diſpoſal.

† Rom. 9. 18, &c. & 11. 33, &c. Job 1, & 2, throughout.

Of his Goodneſs & Bounty.

20. Becauſe he is moſt good and bountiful, it is fit and meet * that we love and delight in him with all our Heart, with all our Soul, and with all our Might; that we reſolutely truſt or relie on his Promiſes, confidently implore his Grace and Mercy, do willingly and chearfully conform our ſelves to his moſt bountiful Will, and that even under the Croſs, and always and everywhere obey him.

* Deut. 32. 6, 7, &c. Pſal. 18. 1. & 145, throughout. 2 Cor. 1. 3, 4, &c.

Of his Juſtice & Truth.

21. Becauſe he is of inflexible Equity and * Juſtice, and alſo Truth; we are to ſee that we never murmur againſt him, when he commandeth, tempteth, viſiteth, puniſheth, permitteth evils, *&c.* and

* Pſ. 36. 6, 7 & 73. 2, &c Rom. 9. 14 &c. & 11. 33, &c.

and that we never at any time doubt of his Promiſes and Threatnings, and other his Sayings. And becauſe he is in the higheſt degree holy, † that we alſo imitate him in a ſerious ſtudy and exerciſe of Holineſs.

† Lev. 19. 2. & 20. 7. 1 Pet. 1. 15, 16.

22. Becauſe he is of inſuperable Power, it concerns us that we fear him, who is able to caſt Body and Soul into *Hell; and that we dread his terrible Anger, and the Evils indeed which he threatneth, that we ſeriouſly fear them; and the good Things which he promiſeth, that we do with a firm and undoubted Faith expect them; Laſtly, That we do not, ſo long as we ſerve Chriſt, too much fear the force and power † either of the Devil, or Death, or Hell, or Tyrants, or any of other Enemies; or for their ſakes ever commit or do any thing unworthy of the Name of Chriſt.

Of his Omnipotency.

* Mat. 10. 28. Deut. 32. 39, &c. Jer. 5. 22. Job 40. 1, &c.

† Pſal. 2. 3. & 27. & 46 *throughout.* Joh. 10. 29. Rom. 8. 31, &c.

23. Becauſe he is moſt bleſſed, and indeed of perfect Bleſſedneſs and glorious Majeſty; it is our Duty that we earneſtly aſpire unto, or breath after a participation of his Glory and Joy, according to our meaſure; and therefore deſire to be perfectly united with him after

Of his Bleſſedneſs.

after Death, to ſee him face to face, and to be bleſſed and ſatisfied with the fulneſs of his Houſe; and being ſupported with this deſire and hope unſhaken, that we ſincerely do all things that he commandeth; carefully avoid thoſe things which he forbiddeth; Laſtly, That we bear with courage whatſoever he will have us to bear, although the Puniſhments of the moſt bitter and moſt ignominions Death were to be undergone by us for his Name.

And thus far concerning the Nature of God in common or abſolutely conſidered.

CHAP.

CHAP. III.

Of the Holy and Sacred Trinity.

1. BUt God is considered by way of distinction, and relatively under a three-fold * Hypostasis, or three Persons; under which indeed he himself in his Word hath manifested his own Godhead, to be considered of us œconomically (*i. e.* by way of dispensation) and with respect to it self. And this † Trinity is, Father, Son, and Holy Ghost. As one Hypostasis (or Person) of the Godhead is * without cause, that is, unproduced and unbegotten: another is produced of the Father by Generation, or the only begotten of the Father: Lastly, Another in peculiar manner proceedeth from the Father and the Son, or floweth from the Father by the Son.

The Mystery of the Trinity.

* Mat. 28. 19. Joh. 14 16, 26. & 15. 26. 1 Cor. 12. 4. 5, 6. 2 Cor. 13. 14.

† 1 John 5. 7.

* Ἀναίτιον.

2. For it is the * Father only that is void of all Original, or altogether unbegotten and proceeding from none other; but who yet hath from Eternity com-

The distinction and order of the Persons.

* 1 Cor. 8. 6 Eph. 4. 6.

communicated his own Deity both to his only begotten * Son, not indeed by Creation, † (in which respect the Angels are called the Sons of God) nor by gracious ‖ Adoption, (by which we that are Believers are also the Sons of God) nor only by the * gracious communication of Divine Power (or Authority) and Supreme Glory, as he is Mediator; but also by a true, but yet secret and ineffable † Generation; and also to the Holy Spirit proceeding from both, ‖ by likewise a secret emanation or spiration: and therefore the Father is most justly counted the Fountain and Original of the whole Duty.

* Joh. 1. 18 & 3. 16. Rom. 8. 32
† Job 1. 6. & 2. 1. & 38. 7.
‖ John 1. 11, 12. Gal. 3. 26.
* Joh. 3. 35. & 5. 22, &c.
† Ps. 2. 7. Heb. 1. 2, &c. Joh. 1. 18.
‖ Joh. 15. 26. Gal. 4. 6. 1 Cor 2. 11, 12.

Their Communion of or in the same Deity.

3. The Son therefore and Holy Spirit, although as to both their hypostasis, and manner, and order of having the Deity, they be truly distinct from the Father; yet are they truly partakers of the same Deity, or Divine Essence and Nature absolutely and in common considered with the Father: as amongst other considerations is chiefly proved from the Divine * Names or Titles, † al-

* Joh. 1. 1, 2, &c. & 20. 28. Rom. 9. 5. Col. 1. 15, &c. Heb. 1. 2, &c. Rev. 1. & 2. & 3. & 4.

almost throughout. † Isa. 11. 1, &c. & 63. 10. 1 Cor. 2. 10, &c. & 3. 16, &c. & 6. 19, 20. & 12. 4 11. Act. 5. 4. & 13. 2. & 20. 28. Mat. 12. 31, 32.

so

ſo from the Divine Properties and Operations which are every where in the Sacred Scriptures clearly given to them both. And here is the ſum of the whole Apoſtles Creed, wherein we profeſs that we believe in one God the Father Almighty, *&c.* And in his only begotten Son, *&c.* And laſtly, In the Holy Ghoſt.

A pious Caution concerning this Myſtery.

4. And theſe things may ſuffice concerning even this Myſtery: the which indeed to treat of very ſoberly, prudently, and religiouſly, we judg altogether neceſſary; and very ſafe as far as may be, to expreſs the ſame in the proper and expreſs Phraſes or Words of the Holy Ghoſt: Since the Spirit of God himſelf * muſt beſt know himſelf, and be beſt able moſt rightly and truly to expreſs his own Nature; nay farther, and hath alſo been pleaſed, as far as is neceſſary and ſufficient, to declare the ſame unto us in his Word; whom we ought ſo long reverently & moſt religiouſly to follow, until at length we † ſee God himſelf face to face, know him perfectly; as he will then indeed in that glorious World to come hold forth himſelf moſt clearly to be

* 1 Cor. 2. 10, *&c.* Joh. 1. 18. Mat. 11. 27.

† 1 Joh. 3. 2. 1 Cor. 13. 12.

be ſeen and known of us. And thus far indeed of God himſelf.

CHAP. IV.

Of the Knowledg of the Works of God.

Of the Works of God their various Uſe.

1. IN the ſecond place there come to be conſidered the Works of God, whereby he manifeſteth his own Glory, and communicateth certain good things unto us, and in ſome reſpect holdeth forth himſelf to be known of us: and which conſequently are a certain Foundation, whereon there is grounded a right and authority in God, * by vertue or reaſon whereof he may, and of Right uſually doth require Worſhip of us, both for matter and manner or kind as he pleaſeth; alſo a Juſtice and Equity, according unto which we are obliged to yeeld unto him wholly and entirely ſuch Worſhip, † as himſelf according to his due right requireth of us.

* Exod. 20. *throughout.* Deut. 32. 6 &c. Pſ. 136 *throughout.* Act. 17 24. &c. Rev. 4 11.

† Mal. 1. 6. & 2. 10.

2. Theſe

2. Theſe kind of works fall under a twofold conſideration. 1. As they were fore-known and fore-ordained of God ‖ before all ages, or before the Foundations of the World were laid, which are wont in one word to be called his Decrees. 2. As they are manifeſted in time, or according to the manner and order, now long ſince moſt wiſely eſtabliſhed and pitcht upon in the Divine Decree (whether general or ſpecial, or abſolute or conditional) are put in Execution. And from this Execution, and * the reaſon and manner thereof, we are to judg of the Decrees themſelves. For ſuch altogether are the Decrees, as is the Execution of the ſame: nor can it be without a mark of inconſtancy, that the Execution ſhould not anſwer the Decree, much more that it ſhould be repugnant to, and croſs or thwart the ſame.

1. *Diviſion into Decree and Execution.*
‖ Act. 15. 18. Eph. 1. 4, &c. 1 Cor. 2. 7. 2 Tim. 1. 9. 1 Pet. 1. 20.
* Pſal. 33. 11. Iſa. 14. 26, 27. & *chap.* 46. 10. Jer. 18. 7, &c.

3. The Works indeed of ſuch Execution, are principally two: to wit, the Work of Creation, † when Man was not yet in being; and of Re-creation and making anew, or Redemption, ‖ when Man together with his whole poſterity was now fallen, and by reaſon of ſin be-

2. *Into Creation and Redemption.*
† Gen. 1. *throughout.*
‖ 2 Cor. 5. 17.

come liable to Death and eternal Condemnation. To both these Works the continual Providence of God, * or Conservation and Government of things doth closely cleave; and that alwaies accommodate to the Natures and Properties of the things that were created, except when any thing falleth out extraordinarily, as in Miracles, *&c.*

* Eph. 1. 10. *&c.* Col. 1. *throughout.* Psal. 104.

CHAP. V.

Of the Creation of the World, of Angels and of Men.

The Creation of the World.

1. THe Creation of the World is that first † and most powerful Production of all things made of nothing, to wit, that *primæve* perfect forming of the Heaven, and the Earth, and the Sea, and of all things that are therein: of which also there is mention made in the Apostles Creed, when we say, *I believe in God the Father Almighty, Creator of Heaven and Earth.*

† Gen. 1. Exod. 20. 11. Isa 40. 12, &c. Psal. 104. & 136. Act. 17. 24, &c. Rev. 4. 11.

Of the Angels.

2. Among the Creatures, * Angels and Men are the most excellent, the one being

* Col. 1. 16

being the Inhabitants of the Heavens, the other of the Earth; the one being inviſible, the other viſible. The Angels are miniſtring Spirits, dwelling ordinarily in † the Heavens above the World, and there ſtand before God, as Officers or Servants and Meſſengers attendant on him: both continually to declare aloud his Praiſes, and to either declare, or powerfully to execute his Commands throughout the whole World.

† Heb. 1. 14 Dan. 7. 9,10. Rev. 5. 11. Mat. 18. 10. Pſa. 103 20, 21. & 104. 4.

3. Subtilely to define many things without the Scriptures concerning their Eſſence, Order, Degrees, Number, &c. we deem neither neceſſary nor uſeful, but rather dangerous. It is ſufficient for us, piouſly to believe what the Scriptures do clearly affirm of them. That indeed ſome of them keeping their Original or firſt Eſtate (Principality) have conſtantly adhered to God their Lord Creatour, which therefore are called ‖ Holy, Elect, and Angels of Light: diſtinguiſhed indeed by divers orders, into Thrones Powers, Dominations, &c. But which no Man in this Mortality can eaſily define or determine. That others, * ſinning againſt God, abode not in the

A waving of things curious.

The Angels of two ſorts.

1. *Good.*

‖ Mat 25. 31. 1 Tim. 5. 21. 2 Cor. 11. 14. Col. 1. 16. 1 Pet. 3. 22.

2. *Evil.*

*2 Pet. 2. 4. Jude 4. Joh. 8. 44.

Truth: but left long ſince their firſt eſtate and place of abode and office; and therefore being thruſt out of the Heaven of the Bleſſed into Hell, and bound under chains of darkneſs, they every-where in this lower World under their * Prince (who is called *that old Serpent*, the *great Dragon*, alſo the *god* and *Prince of this World*, the *Tempter*, *Devil and Satan*) wander to and fro through the Air: and being become, through their own fault, evil Demons and impure Spirits, they are every-where Adverſaries to the Glory of God, and the Salvation of the Godly: but in the Wicked and ſuch as obſtinately refuſe to obey the Will of God, they † powerfully rule and reign through Seductions or Errours, through Wickedneſſes, miſchievous Deeds, worldly Luſts, and various Arts, Deceits, Force, Idolatry, Tyranny, and other works proper to the World: being hereafter together with wicked and ungodly Men to be caſt into ‖ everlaſting fire.

Their wicked deſigns and endeavours.

* Eph. 2. 2. & 6. 12. Rev. 12. 9 &c. 1 Theſſ. 2. 18. & 2 Theſſ. 2. 9.

† 2 Cor. 4. 4. & 11. 3. Joh. 1. 6. & 2. 1. Acts 5. 2. & 16. 16. & 19. 12, 15. 1 Pet. 5. 8. 1 Kin. 22. 21, &c.

‖ Mat. 25. 41. Rev. 20. 10.

4. God at the beginning made Men only two, * Man and Woman; and the body indeed of the Man he formed of the Earth, but the body of the Woman he

The Creation of men into the image of God.

* Gen. 1. 26 27. & 2. 7. &c.

he formed of a Rib-Bone of the Man: and endowed them both with a rational and † immortal Spirit, yea created them unto his own ‖ Image and Likeneſs; and placed and ſet them in this World, as in a moſt goodly Kingdom beautified and adorned for their ſakes; yea further, he placed and ſet them in the moſt pleaſant Paradiſe or Garden of the World it ſelf, as in an auguſt or ſtately Palace, as Lords and Princes of the reſt of the Creatures.

† Eccl. 12. 7. Mat. 10. 28.
‖ Gen. 1. 26. & 9. 6. Jam. 3. 9. Pſal. 8.

Their happy Eſtate before the Fall.

5. God alſo indeed adorned and beautified them with a pure and clear Underſtanding, a right Mind, with a * free Will, and other upright, entire, and ſound Affections: Furthermore he ſufficiently furniſhed them with all neceſſary Wiſdome, Integrity, and variety of Grace in this Eſtate, that they might know not only to uſe and improve aright their glorious Rule, Dominion and Command over the reſt of the Creatures; † but alſo that they might above all rightly underſtand the Will of God towards themſelves; and freely ſubject their own Will (by which in other reſpects they did freely exerciſe Command not only over other,

* Eccl. 7. 29. *An explication whereof ſee* Eccleſiaſticus, 15. 14, &c.

† 2. & 3. *chapters.*

but alſo over their own proper actions) unto God as their indeed Supreme Lord and Lawgiver; and by conſtant obeying of him might live not only here according to their hearts wiſh, but alſo hereafter be for ever Happy and Bleſſed.

The uſe & ſcope of Creation.

6. Wherefore this work of Creation chiefly ſerves to this end, that Man might underſtand, * that whatſoever good he hath, he is wholly owing unto God for it, and that he is bound, if he require it, to render and conſecrate the ſame wholly unto him; laſtly, that he is obliged by the higheſt right always to give him Thanks. For † he that hath no good of himſelf, owes all to him from whom he hath whatſoever he hath; and therefore ought continually to glory in him only ‖ and not in himſelf.

*Pſal. 8. & 104. & 136 & 145. Act. 14. 15 &c. & 17. 24, &c.

†Rev. 4. 11 & 14. 17.

‖ 1 Cor. 1. 31. & 5. 7.

A Confutation of the Error contrary to this Truth from the abſurdity following.

7. But they who premiſe or hold, as previous and antecedent to this Work, not only an abſolute Election of certain particular Men unto Eternal Salvation, *but alſo the like Reprobation of others, the greateſt part, unto Eternal Torments; and indeed both peremptory, and made concerning particular Perſons, every of them

*See Calv. Inſtit. l. 3. c. 21, 22, 23, &c.

them by Name from all Eternity; they do not only invert the Natural Order of things, but alſo deny the true uſe of the Creation, and wholly and plainly take away the Native Power or Force reſulting from this Work, to wit, of obliging Man to obey God in all things. For indeed God cannot of right require, that a Man ſhould wholly deveſt himſelf of the exerciſe of his Liberty, which he received by Creation, and deprive himſelf of the uſe and enjoyment of divers pleaſures, and in all things ſubject himſelf to the Will of another, to or with his greateſt labour and trouble: if he have now before-hand, for no fault of his own foregoing, determined to inflict upon him a far greater and more grevous Evil, then that Good is which he gave him by Creation: nay, if he therefore beſtowed on him that temporal and lighter Good, that he might under ſome pretence inflict upon him an Eternal and truly lamentable Evil abſolutely deſtinated to him before. And now is not a Man by any right bound to obey him, who before he was diſobedient, yea before he was able to obey, did fatally deſtine him

to this Eternal Evil. Moreover the Authors of this Opinion do not only make God unwiſe, for that he deſtinateth him who is not yet in being (yea of whoſe being there is nothing yet decreed) unto Eternal Life or Death; but alſo moſt unjuſt, and conſequently the true and proper Author of Sin. For if God, as they are pleaſed to ſpeak, hath predeſtinated his innocent or harmleſs Creature to an Eternal, and really dreadful deſtruction; it is neceſſary likewiſe, that he deſtinated the ſame unto Sin alſo: † becauſe where there is no ſin, or tranſgreſſion, there puniſhment or penal perdition cannot juſtly take place; and ſo neither a juſt Deſtination or Appointment unto any puniſhment, much leſs unto eternal torments, and everlaſting and endleſs lamentations and wailings. Therefore, ‖ according to the Opinion of theſe Men, even God himſelf moſt properly, and by reaſon of his prime intention, will be the trueſt Cauſe of ſin, for that he is the alone Cauſe of Deſtination both to deſtruction and ſin. Nor can a Man now be juſtly puniſhed for ſuch a ſin unto which he was preciſely (or abſolutely) deſtined

† Gen. 18. 23, 24, 25. Ezek. 18. 4. Iſa. 50. 1. & 59. 2. Rom. 3. 5, 6.

‖ *See* Calvin *on the ſaid places.*

of

of God, and consequently unto which he is by the most powerful Will or Decree and Ordination of God at last compelled.

CHAP. VI.

Of the Providence of God, or his Preservation and Government of things.

1. CReation is immediately suceeded by Gods Actual Providence, which in the mean while also extendeth it self to the Work of Redemption, and to all both Ages and Works, and things, which are, or come to pass in this World. For this is nothing else, * but a serious and continual Inspection, Care and Government of this whole Universe, but chiefly of Man (for whose good, unto the glory of God all things were created and made) or the Conservation and upholding of all Creatures, to wit, both of things and persons: also the governing and directing of our actions; and of all events (whether they be good or evil) which

What Providence is.

* Psal. 36. 6,7. & 94. 7, &c. *also* 104. & 105. & 106. & 107. Prov. 16.7,9,33. Isa. 45. 6, &c. Amos. 2. 6, &c.

which in time in any manner befall the Creatures, and especially Men, but most of all the Godly: and this instituted and contrived according to the most exact rule of Divine Wisdom, Justice and Equity.

2 Kinds. General in reference to all Creatures.

2. This therefore is partly general, * as it respects all Creatures, partly special, † as it concerns Angels and Men; but most of all as it concerns the Godly and Saints. By his general Providence God taketh care of, and governeth all things, what soever and where soever; ‖ yet in a different manner and divers degrees of actings, and that according to his own Eternal good Pleasure and truly to be admired Wisdom. For he doth not only conserve their natures, or properties, and powers or force; but he also useth them according to his free power and pleasure, either for the good or punishment of Man, to wit, by communicating them, or by denying them, by taking them away, by transferring them, by exciting or stirring them up, by giving check to them, by repressing them, by directing or disposing of them, by multiplying them, by lessening them, by intending or strengthening them

* Mat. 6. 26. & 10. 29, 30.
† 1 Cor. 9. 9. 1 Tim. 4. 10.
‖ Psal. 10. & 11. *with others already cited.*

them, by remitting or weakening or abateing them, *&c.* Either as the Goodness, or Grace or Mercy and Long-suffering of God; or on the contrary his Revenge, or Wrath and Severity shall think meet to require. The special Providence of God about the Angels, *so far indeed as is revealed unto us in the Scriptures, hath been already sufficiently shewed before in their Creation. For God useth their service both for to manifest his own Glory, and also for to govern all the parts of the World; and in special he makes use of their singular and passing both Wisdom, Power, Swiftness, Number, or Multitude, *&c.* And that indeed for to instruct, take care of, observe, keep and comfort Men, or even also to punish them, as he judgeth it comportant with his own Glory, or the Safety and Salvation of his People. And about Men, or rather about the free, and especially about the Religious Operations of Men, it is divers ways exercised and employed. For first he limiteth and boundeth the liberty of their Will, by Legislation or making Laws: † that Man cannot without sin, either will or do, whatsoever he hath a Will

Special in reference to Angels.

* Gen. 28. 12. & 32. 1, 2. & 48. 16. Exod. 14. 19. & 23. 20, 21. Psa. 91. 12. 2 King. 16. 17. & 19. 35. Isa. 6. 3, 4. & 37. 36. Mark 18. 20. Luk. 22. 43 Heb. 1. 14.

Special in reference unto Men.

† Exod. 20. 1, *&c.* Deut. 20. Isa. [illegible].19. Gal. 3. 19.

Will and a Mind to do: yea chiefly for this very end, that he may not will, nor do but those things that are right and just: and that by that means, as a lively Image, he might reflect or look back upon his Creator, and remain always freely ‖ Exod. 19. 5, &c. Deut. 27 & 28. 2 Cor. 5. 11. & 7. 1. 2 Pet. 1. 3, 4. 1 Joh. 3. 5. Rev. 3. 18. Ezek. 18. 30, &c. Act. 2. 22, &c. & 10. 38. Psal. 81. 14. Isa. 48. 18. subject to him. Again, ‖ that Man might willingly and chearfully yield and perform the said Obedience, God ratifies and confirms the Law which he makes for him by notable and great Promises and Threatnings: and that he may the more effectually and the better draw out and procure the same, he maketh use of divers Perswasions, Exhortations, Entreaties, Signs, mighty Works and Wonders with him, *&c.* And doth excite, put forward, help, and strengthen him, as far indeed as is sufficient, that Man might really and truely obey him, and persevere in such his Obedience even to the end. Thirdly, * his Obedience, and Actions obediential performed, he doth with special care observe, approve of, delight in them, and always faithfully remember them as worthy of his promised gracious Reward, and as such continually setteth them in his sight.

* Psal. 10. 17. & 18. 20. & 33. 18. Rom. 12. 1, 2. Heb. 13. 16. Mal. 3. 16, 17.

3. As

3. As touching Diſobedience or *Sins, although he hate it with the greateſt Hatred, yet doth he wittingly and willingly permit or ſuffer it to be, yet not with ſuch a permiſſion, the which being granted, Diſobedience cannot but follow; (for ſo diſobedience would as neceſſarily follow from Gods permiſſion, as the effect doth its cauſe, and by this means God would be altogether the Author of ſin: yea ſin would indeed be no longer ſin, much leſs worthy of Eternal puniſhment) but which being granted, Man only may become actually diſobedient (though not without danger or puniſhment) if he be altogether ſo minded or will. For true Permiſſion requireth, that not only the power of the Will be free in it ſelf, but alſo that the uſe and exerciſe of the ſaid power be free alſo, and indifferently diſpoſed or enclined to the oppoſites or contraries; or that it remain free from all neceſſity whatever both inward and outward. Secondly,† the actions that flow or proceed from Diſobedience he variouſly according to his own Infinite Wiſdome,

Providence about ſins.

* Pſal. 5. 5, 6. & 11. 5, 6. Zech. 8. 17. Pſal. 81. 15. Act. 14. 16.

What permiſſion is.

† Prov. 16. 9. & 21. 1. Ezek. 21. 20, 21, 22. Gen. 45. 3, &c. & 50. 20, 21. Iſa. 10. 5, &c. Joh. 7. 30. & 18. 5, &c. Luk. 22. 53. Mat. 24. 22. 1 Cor. 10. 13. Pſal. 124. & 125. 2 Pet. 2. 9. 2 Cor. 4. 8, 9.

directeth

directeth them, either unto this or that object, and to ſome certain end, what for matter and kind he pleaſeth, Man himſelf oftentimes knowing nothing of it, nor ſuſpecting any ſuch matter, yea ſometimes when it is wholly againſt his Will: and he doth withal ſo determine or bound them, that they do not always really come into act, when the Devil and Wicked Men would have them, neither are ſo many, nor ſo grievous, nor laſt ſo long, as they would deſire them.

‖Exod. 34. 7. Rom. 9. 18. Nahum. 1. 2, 3. Pſal. 11. 6. Thirdly,‖ being committed he puniſheth, or remitteth them, as ſeemeth good to himſelf. But he never decrees evil actions, that they ſhould be; nor doth he

*Jam. 1. 13. approve of them, nor love them; * neither doth he ever properly bid or command them: much leſs ſo as to cauſe or procure them, or to ſtir up or force any one to them, and for the ſame ſo procured by himſelf to puniſh and take vengeance

†Pſal. 5. 5. Zech. 8. 17. Jer. 15. 1. Ezek. 14. 14. Rom. 1. 25, &c. & 2. 5, &c. 2 Theſ. 2. 10, 11. on him: but he always ſeriouſly hates and † deteſts them; and therefore doth holily prohibit and forbid them, and at length doth puniſh ſinners, eſpecially the rebellious and obſtinate, ſeverely for them.

4. The

4. The manner of this ſame Providence doth vary, both in reſpect of quantity and alſo of quality. In reſpect of quantity: becauſe firſt it doth not primarily nor equally extend its care and affection to all its objects alike. For it taketh care of Men firſt, and more ‖ than of other living Creatures; and among Men more of the Godly * than of the ungodly; and among the Godly thoſe that are eminent, that is, thoſe who excel or are eminent either for Virtue, † or places of Office, and Divine Gifts, either in the Church or Common-Wealth, above others: Whereunto alſo belongeth that of the Apoſtle, *Doth God take care for Oxen?* Secondly, he doth love and accept more of internal actions morally good in themſelves, than of bare or meer Perſons. ‖ For ſuch or ſuch actions do not therefore pleaſe him, becauſe the perſon doth in ſome reſpect or other pleaſe him; but on the contrary, becauſe theſe actions pleaſe him, therefore the Perſon pleaſeth him. Thirdly, towards Perſons not yet doing their duty (whether becauſe of groſs Ignorance, under which through the corruption of the times

The various manner of Providence about divers kinds of things and men.

‖ 1 Cor. 9. 9. Mat. 6. 26, 27.
*Pſal. 33. 18. 1 Pet. 5. 7. Pſal. 105. 5.
† 2 Chron. 16. 22. Act. 18. 10. Pſal. 73. 1, &c. Zech. 2. 8. Pſal. 91. 11, 12. Mat. 4. 6.
‖ Gen. 4. 7. Pro. 16. 7. Jer. 7. 3. &c. Heb. 11. 5, 6. Joh. 14. 22, 23. & 15. 14. & 16. 27.

times they ſtill labour; or by reaſon of ſome ſinful habit, haply more deeply rooted than ordinarily, and which they cannot eaſily put off) he oftentimes exerciſeth greater Patience, * Longſuffering and Forbearance, than towards thoſe that are illuminated, and do either conſtantly, or ever and anon make head againſt or reſiſt their enlightned Conſcience, or have more frequently relapſed. Fourthly, about thoſe, who are truly pious and already do their duty, he ordinarily ſhews greater † Affection, Pleaſure, Study, and Care about them than about any others. Whence alſo he affords them more and greater Aſſiſtances of his Grace, Gifts of his Holy Spirit, and Means of Salvation, than to others; yea he is wont to bear with them with greater Patience and Forbearance, and more ardent Zeal, when they fall through infirmity, then with others. Fiftly and laſtly, towards thoſe who altogether do not their duty, and are guilty of long contumacy and rebellion, he commonly exerciſeth greater hatred and wrath towards them, than towards any other ſinners whatſoever, to wit, by laying upon

* Act. 17. 30. 1 Tim. 1.13. Rev. 2. & 3. Heb. 6. 4, &c. and 10. 26, 27, 28. 2 Pet. 2. 20, 21.

† Pſal. 5. 11, 12. & 18. 20, &c. Mar. 13. 12. & 25. 29. 1 Cor. 1. 7. Phil. 1. 6. Rev. 3. 9. 10.

upon ‖ them oftentimes more then ordinary greivous curses: Sometimes also by blinding them, by hardening them, by delivering them up unto the efficacy of errour, and unto their own corrupt desires, and unto a reprobate mind,(which doth not so much as approve of what is right, nor justly approve it self to any other)yea up into the power of Satan himself, who worketh powerfully in the Children of disobedience. Lastly, sometimes by punishing them exemplarily & openly, * as it were upon the Theatre of the World before the Sun, and in the sight of others he magnificently maketh shew of his just displeasure and terrible power in them.

‖ Psal 5.5, &c. Psal. 109.17, &c. Exod. 7,& 8.Lev. 26.14, &c. Isa. 6. 9. Joh. 12. 40 2Thes. 2. 11. Ro. 2. 25, &c. Eph. 2. 2. & 4. 17,18, 19.

* Exod. 9. 16. Isa.14. 4. Dan. 4. 28, 29,&c. Act. 12. 23.

5. It varieth in respect of quality: because, first, about some objects, either to effect them, or to hinder them from being effected,or for the directing of them, God useth his absolute and irresistible Omnipotency; † about others he affordeth his concurse and help fit and accommodate to things, and as it were attempered to our own nature. Secondly, some things he doth immediately work by himself, other he worketh mediately by Angels,

Another diversity from the manner of working.

† 2 Chro. 20 27, 28. Isa. 10. 5, 6, 7. &c. ch. 46. 10. Act 7. 51. &c.

gels, men or other creatures. 3. ſome things he accompliſheth as it were by a Phyſical or natural action or way of working; other he effecteth by an ethical or moral Operation: and both theſe are done according to the natures and faculties or powers implanted in things in their Creation: ſeldom indeed above, but never contrary to them. Laſtly, he doth adminiſter or manage and order all things in the beſt manner, that is, always for the moſt part agreeable to his own nature, and the nature of things.

A conſectary for contingency and the liberty of the will.

6. Wherefore although the Providence of God do intervene or intereſs it ſelf in || all the deeds, words and thoughts of all Men; and God thereby diſpoſeth of all outward actions, and events of all things according to his alone pleaſure: yet the natural contingency of things, and the innate * liberty of Mans will, once long ſince given it in Creation, he doth never take away thereby: but leaveth ordinarily the natures of things ſafe and entire: and in ſuch ſort concurreth with the will of Man in acting, that he ſuffers it alſo to act acording to its own nature, and freely perform its

|| Prov. 16 4. &c. ch. 21. 1. &c.

* Deut. 30. 15. &c. 1 Chro 21. 10, &c. Iſa. 1. 19, &c. Act. 5. 4. &c. 1 Cor. 7. 37. 2 Cor. 8. 11. & 9. 7.

its part: and therefore doth not at any time lay upon it a necessity of doing well, much less of doing ill.

7. There is therefore nothing that comes to pass any where in the whole World rashly or by chance; that is, God either not knowing of it, or not regarding it, or only idly looking on; much less he altogether withstanding it, or being wholly against it, and not in the least willing to permit it. And there is nothing also done by Man, whether good or evil, altogether fatally and incontingently, or precisely necessarily, that is, God violently forcing their Wills to this or that; or at least offering any irresistible force to any Men, by any absolute and evermore efficacious decree (whether you will call it effective or permissive, as some are pleased fondly to speak) to do so, or otherwise. 2. Against Fortune & Fate.

8. Therefore by reason of the true Providence of God (to wit, wisely, holily, and righteously moderating or ruling all things) there is no place left at any time in the World, either for the blind fortune and brute temerity of the Epicureans, or for the Iron and fatal necessity 3. *Against the Epicureans, Stoicks, &c.*

of the Stoicks, Manichæans, or Predeſtinarians. Which two rocks, as being indeed extremely prejudicial and dangerous, are chiefly in this point or matter to be taken heed of and avoided. From whence furthermore thoſe who are truly pious, being rightly informed of all theſe things, in Adverſity become always patient, and ‖ in proſpetity always thankful towards God; and moreover for the future alſo do repoſe willingly or freely and conſtantly their chiefeſt confidence in God, as their moſt faithful and truſty Father.

‖ Job. 1. 21. & 2. 10. Pſal. 18.& 116. 12, 13, &c. Mat. 6. 25, &c. 2 Tim 4. 17, 18.

CHAP.

CHAP. VII.

Of the Sin and Misery of Man.

1. BOth these Works of the Divine Goodness, of which we have spoken, to wit, Creation and Providence, are seconded or followed by a singular Work of Grace and Mercy: but such as unto which sin it self hath ministred a certain occasion, * and, which is the consequent of sin, the just punishment, or penal or miserable Estate of Man: from which they that believe are freely delivered by Christ: of which things we are hereafter in order to treat. *Sin goeth before Redemption.* * Rom. 3. 20. &c. & 5. 12. &c. & 6. 20. &c.

2. Sin was at first in this manner brought into the World. † Man being created with such Faculties as we have said, God gave him a Law, of not eating of the Fruit of the Tree of the knowledg of Good and Evil, standing in the midst of the Garden, under the pain of Eternal Death and divers Miseries besides. That Law *Adam* brake, ‖ together *Of Adam's first Sin.* † Gen. 2. 17. ‖ Gen. 3. 1. &c. Rom. 5. 12. &c. 1 Tim. 2. 13, 14. 2 Cor. 11. 3.

ther with Eve his Wife, being beguiled by Satan, and deceived by his false perswasions. He brake it, I say, not only by a Spontaneous Will, or a Will not forced, but by a Will * altogether free: because he was not forc't either by any outward violent impulse, or any secret and hidden determination or necessitation (proceeding either from God, or the Devil) to will to pluck or eat of the Forbidden Fruit: nor did he fall into the sin, through any withdrawing or denying (which some ignorantly call permission or the efficacious permissive Decree) of any Divine Virtue, or action necessary for the avoiding of sin: nor lastly was he impelled or moved by any Power, Command or Instinct, althoughn ever so secret or hidden, to transgresse of or from God: (to wit, that God might have an opportunity to exercise his sparing or pardoning Mercy, and punitive Justice) as some perversly teach. For by this means God would truly, properly and chiefly, nay solely be the Author of Sin: yea by this means that transgression would not be truly & properly sin at all: nor could Man by reason thereof have become truly guilty,

* Exod. 7. 29. Rom. 5. 18, 19. Gen. 2. 1. &c.

A confutation of the error touching the manner and cause of this Sin.

or

or justly miserable thereby: furthermore, neither had God therefrom gotten an opportunity of shewing Mercy and exercising Justice, as truly and properly such: But Man by the meer pure liberty of his Will, altogether free both from all inward and outward necessity, only the permission of God intervening, and the alone swasion and motion of the Devil, the which Man might easily have resisted and not listened unto, preceding, and the Beauty and Gracefulness of the Fruit in the case outwardly enticing, he committed this sin.

3. By this transgression Man by Vertue of the Divine Threatning became Guilty of † Eternal Death, and manifold Misery: and was stript of that primæve Happiness which he received in his Creation, and therefore cast our of that most delightful Garden, (a Type of the Cœlestial Paradise) in which otherwise he did happily converse with God: and was for ever debarr'd from the Tree of Life; which was the Symbol or token or pledg of a Blessed Immortality. *The guilt arising thereupon.* † Gen. 2. 17 & 3. 16. &c. Rom. 5 12. &c. Gen. 3. 24. &c. Rev. 2. 7. & 21. 14.

4. And because *Adam* was the Stock and Root of all Mankind, therefore he in- *The propagation thereof unto his Posterity.*

involved and intangled not only himself, but also all his ‖ posterrity (who were as it were shut up in his loyns, and were by Natural Generation to proceed from him) in the same Death and Misery with himself: so that all Men without any difference, our Lord Jesus Christ only excepted, are by this one only Sin of *Adam* deprived of that *primæve* Happiness, and destitute of that true Righteousness, which is necessary for the obtaining of Eternal Life, and consequently are now born lyable to that Eternal Death, and likewise manifold Misery, that we spake of. And this is usually and vulgarly called Original Sin. Concerning which, notwithstanding we are to hold, that the most bountiful God, in and by his beloved Son Jesus Christ, as in and by another and new *Adam*, hath provided or prepared a fre Remedy for all against that Evil or Malady, which was derived unto us from *Adam*. So that even from hence the mischievous errour of those, who use to lay the ground of the Decree of absolute Reprobation, being a thing forged in their own Brains and Fancy, in this sin, * may sufficiently appear.

‖ Act. 17. 26. Heb. 7. 10. Rom. 5. 12. &c. Joh. 14.

* *See the Canons of the Synod of Dort. ch. 1. at the beginning.*

5. Be-

5. Besides this sin, there are also other, which are every Mans own proper Sins or actual Sins, † the which also do really multiply our Guilt before God, and do in things Spiritual darken our Minds, nay and by degrees blind them, and lastly by custome in sinning do more and more deprave or pervert our Wills.

Actual Sins.
† Gen. 6. 5. & 8.21. 2 Cor.4.3. Eph.4.17, 18, 19. Jer. 13.23. Joh. 8.24. Rom. 7.14, &c. 2 Pet.2.19.

6. Of this sort of Sins there are divers kinds and several degrees, as may be understood by their several Objects, Subjects, Causes, Manners, Effects, and Circumstances: to wit, there is one of ‖ commission, another of omission: * one of the Flesh, another of the Spirit: † one proceeding from ignorance, ‖ another from sudden passion or infirmity, * another from set Malice: † one against Conscience, another not against Conscience: ‖ one reigning, another not reigning: * one unto death, another not unto death: † one against the Holy Ghost, another not against the Holy Ghost, *&c.* Hence concerning these we must always hold this for certain, that there are some actual sins of which it is either expressly written, or not obscurely

Their Kinds and Degrees.
‖ Luk. 12. 47. Jam. 4. *ult.* * 2 Cor. 7. 1. † 1 Tim. 1. 13. Luk. 23.34 Act. 3. 17. ‖ Gal. 6. 1. Mat. 26. 70. 1 Sam. 25. 13, 21. * Psal. 19. 14. Num. 15. 30. &c. Mat. 16. 14. 15. 2 Sam. 11. 15. † Luk. 12. 47. Psal. 19. 13.

Their Destinction into the works of the Flesh and Lighter Failings.
‖ Rom. 6. 12. * 1 Joh. 5. 16. † Mat. 12, 31, 32. Mar. 3. 29. Luk. 12. 10.

obscurely hinted, that he that doth them shall not inherit the Kingdom of Heaven and Eternal Life, such as are all those works of the Flesh which are described, *Gal.* 5. 1 *Cor.* 6. *Eph.* 5. *Tit.* 3. And elsewhere, and those that are like unto them: ‖ whether they be accompanied with a contempt of God, and a manifest abuse of right Reason: or at least such, as * in no wise become him, who is desirous of Eternal and Heavenly good Things: such as are the love of the World and of the things of the World, anxious and continual cares and disquieting thoughts about getting them, and possessing them and keeping them, *&c.* But there are others that are such, that deserve rather to be called lighter Failings, then Crimes or Wickednesses, † which, according to the Gracious Covenant of God, and his fatherly Love and Kindness, do not exclude a Man from the Hope of Eternal Life; although he be not yet wholly freed from some one of them: if so be he do not wittingly, and advisedly bring this difficulty of freeing himself there fom upon himself, or by any other means whatever of continuing in them: but that he fal-

‖ Num. 15. 30. Rom. 1. 28. & 2. 17. 21, 22, 23. & 3. 8. &c.

* Joh. 2. 15. Mat. 6. 31, 32.

† Psal. 19. 13. Mat. 18. 24. &c. Gal. 5. 17. &c. Heb. 5. 2. Jam. 5. 2. 1 Pet. 4. 8.

falleth into them only through incogitancy, frailty, want of consideration, or some sudden passion, whether it proceed from some natural temper, or evil custom, or some unexpected chance, *&c.* Therefore Acts here are for the most part accurately to be distinguished from habits, and, in that respect or kind, manifest Imperfections and Frailties are likewise carefuly to be distinguished from those Acts, which are committed against the express and present dictate of Natural Reason or Supernatural Revelation, and accompanied with an open transgression of some Command, and hurt or wrong of our Neighbor (especially according to the sence of the new Testament.)

Kinds of punishments.

7. According to the divers quantity and quality of Sins, so also are there * divers Punishments appointed and ordained of God for sins: to wit, both of loss and sense, both temporal and eternal; lastly both bodily and spiritual, *&c.*

* Gen. 3. 16. &c. Deut. 27. 28. Rom. 5. 12. & 6. 23.

8. And indeed that twofold Force and Efficacy of Sin, which hath been formerly mentioned (to wit, Damnation or Death Eternal, and the servitude of Sin, or Captivity under the custom of Sin) hath

A twofold power of Sin, under the old Testament.

hath now long most clearly all along appeared, whilst God did not as yet plainly and fully reveal his saving Grace or Favour designed before all ages † unto sinners; but did only afar off, obscurely and as it were through a Lattice or Casement, make discovery of it, to wit, under a general promise thereof, ‖ and under a Type * and shadow of bodily things. For although under the Old Testament there were not altogether wanting some, who through the Assistance of the said Divine Grace believed on God and through Faith walked uprightly and sincerely before God; and by a Life ordered according to the Will of God, shook off the Dominion of Sin, and by the said lively Faith also were truly justified or absolved from the guilt of their sins, and endowed with the reward of Eternal Life: † as is clear in the examples of *Abel*, *Enoch*, and *Abraham* the Father of all that believe, *&c.* Yet were the most carried away, and as it were overwhelmed with the weight of their Sin and load of their Misery. For whereas at the beginning there was as yet no written Law given; but the dictate of Na-

† Jam. 1. 18. Mat. 11. 27. Eph. 3. 9, 10, 11. 2 Tim. 1. 9, 10. Tit. 2. 11.

‖ Gen. 10. 1 &c. & 17. 7.

* Heb. 11. 16. & 10. 1. Jo 1. 17. Col. 2. 17.

† Gen. 4. 4, 7. & 5. 24. Heb. 11.

1. *Before the flood.*

Natural Reason, Traditions of Fathers, and certain other Divine and Angelical Revelations, and Apparitions only, God so ordering the matter, did take place or bear sway amongst Men: ‖ Sin was not only in the World, but also did so far exert and put forth its power, that all flesh (a few only excepted, who were * righteous, and by Faith walked holily before God) corrupted † its way, and every Imagination of Man was only evil from his Childhood. Whence the Guilt of sin was then so far encreased, that an Universal deluge of Water was brought upon the World of the † Ungodly.

‖ Rom. 5. 13.

* Gen. 5. 24. & 6. 9. Act. 11. 3.

† Gen. 6. 5, 11, 12. & 8. 21.

† 2 Pet. 2. 5.

9. Again, after the Floud Sin was not only not washed away, but rather like leaven, was diffused and spread throughout the whole race of mankind: so that ‖ whole People, Nations, and Countries every where defiled themselves with Idolatry, and other foul and abominable sins, and in the greatest and largest Societies or Communities of Men there were * scarce ten Righteous Persons to be found. At length when God, having passed by other Nations, † did choose some certain Men from the rest of the mul-

2. *After the floud.*

‖ Josh. 24. 1, 2. Gen. 12. 1, 2.

* Gen. 18. 32.

† Act. 14. 16. Psal. 147. 19, 20. Deut. 7. 6, 7, &c. ch. 9. 4, 5, 6, &c.

multitude of Idolaters and Sinners unto himself, and out of his Special Grace did impose or lay upon their Posterity a written Law, consisting of many and divers Precepts (moral, ceremonial, political) ‖ as a burdensome and insuportable Yoak and Fence, * and, that they might be the more effectually restrained from sinning, & compelled to do their duty, did also ratify and confirm the same by most severe † Threatnings and manifold Promises: yea further did ever and anon, by ‖ his Prophets and other of his Servants cause the Sermons of his Gracious Will and Pleasure to be repeated and inculcated upon them for the further let and hinderance of Transgressions; yet sin nevertheless and notwithstanding all still prevailed and overcame, and its Dominion was not only not extinct by this Law, and the Guilt thereof by * the Blood of Bulls and Goats, and other sacrifices of that kind, not taken away; but sin was ever the more and more encreased, and as it were by a prick or goad stirred up and provoked by the Law; and the Guilt of Death and Condemnation so far aggravated, that the whole World became shut up

‖ Act. 15. 10. Gal. 3. 23.
* Gal. 3. 24.
† Lev. 26. 3. &c: Deut. 27. 15. &c. & 28.
‖ Isa. 61. 1. &c. & 62. 6. &c: 2 Chron. 36. 15. Act. 7. 51, 52, 53.
* Rom. 5. 20. & 7. 8. Heb. 7. 18, 19. & 7. 20. & 10. 4.
Rom. 3. 19, 20: & 11. 32.

up under sin, and liable unto Condemnation.

10. From whence at length the most high necessity, and also advantage of the Grace of God, prepared or preordained for us in Christ before all ages, hath evidently appeared: for without it we can neither shake off the miserable Yoak of Sin, nor † do any thing truly good in Religion at all, nor lastly ever escape ‖ Eternal Death, or any true punishment of Sin. Much less are we at any time able without it and of our selves, or by any other Creatures, to obtain Eternal Salvation.

The use and necessity of the Grace of God.

† ‖Rom. 6. 14. &c. & 7. 1. &c. & 8. 1. &c. Gal. 3. 24. Act 4. 12. & 13. 38, 39.

CHAP.

CHAP. VIII.

Of the work of Redemption, and of the Person and Offices of Jesus Christ.

The work of Redemption what it is.

1. WHerefore it seemed good to the most Merciful God, in * the end of the World, or in the fulness of time, in very deed to set upon and throughly to accomplish that most excellent Work, which † he had foreknown or purposed in himself before the Foundations of the World, and in successive ages all along under divers figures, ‖ shadows and Types (as it were in a rude draught pourtrayed) held forth to be seen afar off, and darkly known of Men; to wit, the Work of Redemption * or of a New Creation: whereby he might of his meer Grace and Mercy deliver Man, who by reason of sin was become lyable to Eternal Death and Condemnation, and lay in miserable sort under the bondage of sin, from the said Guilt, and restore him unto the Hope of an eternal and immortal Life; and minister to him sufficient,

* 1 Cor. 10. 11. Gal. 4. 4.

† 1 Pet. 1. 20. Eph. 1. 9, 10.

‖ Heb. 9.

* 2 Cor. 5. 15. &c. Rom 5. 12. &c. ch. 8. 3. &c. 1 Per. 1. 3, &c. Eph. 2. 1, &c.

ent,

ent, yea and superabundant Power and Ability, to cast off the Dominion of Sin, and to obey the Will of God with his whole Heart.

The Execution or accomplishment thereof by Christ,

2. This Work God hath accomplished by his one only begotten Son, our Lord Jesus Christ: † whom indeed he therefore sent into the World, not only that he might by him most openly declare, and divers ways confirm his most Merciful Will, concerning his bestowing Eternal Life freely upon Sinners that do seriously and truly repent and believe; but also in very deed, that he might through his most holy Obedience, and the effectual working of his Holy Spirit in us, as far as in him lyeth, by degrees bring us to the said wished and desired end.

† Joh. 3. 16, &c. & 8. 26. Mat. 11. 27. Joh. 1. 18. Act. 4. 12. & 10. 43. Gal. 4. 4, &c. Tit. 2. 11, 12.

Of the person of Christ.

3. Furthermore, the whole Knowledg of this Son of God, our Lord Jesus Christ, as far indeed as is savingly necessary, consists chiefly of two parts. For it respecteth partly his Person, and partly his Office. In respect of his Person Jesus Christ is true and Eternal God, ‖ and withal true and perfectly just Man, * in one and the same person: for that he is

‖ Joh. 1. 1, &c. & ch. 20. 28. Rom. 9. 5. 1 Joh. 5. 20. * 1 Tim. 2. 5, 6. Mat. 16. 16. 1 Cor. 10. 21, 22. Rom. 1. 3,

† Joh. 1. 14. &c. & ch. 3. 18. Rom. 1. 3, 4. & 8. 32. Gal. 4. 4. Luke 2. 31, &c. Heb. 4 14.

the natural, only begotten and proper Son of God, † in the fulneſs of time, by the Operation of the Holy Ghoſt, made true and entire Man, and born of the Virgin *Mary*, without any Spot or Stain of Sin.

Of the Truth, Perfection &c. of his humane nature.

‖ Joh. 1. 14. &c. Heb. 2. 14. &c. & 4. 15. & 5. 7. Ro. 1. 3. & 8. 3. Gal. 4. 4, &c.

4. And he was not only true, or entire and perfect Man, as to his ſubſtance, to wit, conſiſting of a true humane body, and a reaſonable Soul: but alſo truly obnoxious, or ſubject to the ſame Infirmities, ‖ Paſſions, Miſeries, Afflictions, Troubles, Griefs, Sorrows, Ignominy, Reproaches, and conſequently the moſt ſharp or bitter Death, as we are: and that for this very end, that being in all things made like unto his Brethren (yet without Sin) he might be our merciful and Faithful high Prieſt in things pertaining unto God, to expiate the Sins of the People. And this is meant by that Article of the Apoſtles Creed concerning Chriſt Jeſus, *I believe in Jeſus Chriſt, the only begotten Son of God, our Lord: who was conceived by the Holy Ghoſt, born of the Virgin* Mary.

His threefold Office & twofold eſtate.

5. The Office of Jeſus Chriſt is threefold: Prophetical, Prieſtly, and Kingly

ly: ‖ all which he did partly now long since in this World in his State of Humiliation and abasement or emptying of himself faithfully administer, and now also partly doth gloriously administer or discharge in Heaven, in his State of Glory and Exaltation: Unto the former State pertain these Articles following: * *He suffered under* Pontius Pilate, *was crucified, dead and buried, he descended into Hell.* By which, as it were by certain Steps or Degrees, the whole Humiliation of Jesus Christ, to wit, such as became him as our Prophet, and Priest, was leisurely consummated and finished. Unto the latter are to be referred these. † *The third day he rose again from the dead, he ascended up into Heaven, he sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead.* By which things is excellently described, partly a certain preparation unto both the Kingly and Pontificial Dignity of Jesus Christ, partly this very Dignity it self, and the magnificent exertion, or shewing forth of the same.

‖ Luk 1. 32, 33. Act. 3. 22, 23. Heb. 5. 6, 7. Rev. 1. 5, & 19. 16.

His State of humiliation.

* 1 Tim. 6. 13. Act. 2. 36. 1 Cor. 1. 23, & 2. 2. Eph. 4. 9. Psal. 22. 1, &c. Heb. 2. 16.

Of Exaltation and Glory

† Mar. 16. 19, 20. Rom. 8. 34. Heb. 7. 25. & 8. 1, &c.

6. His

His Prophetical Office.

6. His Prophetical Office he hath now long since fully performed and finished, not only when he openly revealed unto us by * his Gospel the Will of God concerning the communicating of Salvation truly such, or of Eternal life to all that only believe and obey after death: but hath also by manifest Signs † and Miracles too great to be questioned or excepted against, and also by ‖ the example of his own proper Obedience, both in his life and death most evidently confirmed it; and withall yet further after his death he hath most substantially by divers arguments, for * fourty days together, asserted and proved the same.

* Joh. 1. 18. & 5. 19. 2 Tim. 1. 10.

† Joh. 5. 36. &c. ch. 15. 24. Act. 2. 22. & 10. 36.

‖ 1. Pet. 2. 21. Phil. 2. 5, &c.

* Act. 1. 3. &c. Joh. 20. & 21.

2. Priestly.

7. His Priestly Office he partly performed long since, when at his Father's command, whom † submissively obeying, he underwent on our behalf the cursed death of the ‖ Cross, and offered up himself to God his Father as a propitiatory Sacrifice for the Sins of all Mankind, and suffered himself being innocent to be slain upon the Altar of the Cross: * partly he doth yet still daily perform the same, whilst being alive again he continually appeareth in Heaven before the Face of God,

* Phil. 2. 8.

‖ Eph. 5. 2. Gal. 3. 13. Heb. 2. 9, 10. & 10. 5, 6. 1 Joh. 2. 2.

* Rom 8. 34. Heb. 7. 24, 25.

God, for the sake of Men, and doth in effectual and glorious wise intercede for those that believe, shewing himself indeed at all times and in all places a most faithful Advocate and Patron to them.

8. His Kingly Office he doth even now continually exercise, since, being once raised from Death by the Father, and advanced to the Throne of Supreme Majesty † in Heaven, and set down at the right hand of God on high, ‖ and having obtained all power in Heaven and Earth, he rules every where in magnificent manner: and indeed he doth so dispose of and govern *all things according to his own Will and Pleasure, that he does chiefly and in the first place consult the Safety and Salvation of his faithful ones: to wit, since he hath not only now long since instituted the Ministry of the Gospel for our good, but doth also continually in powerful-wise preserve it against all sorts of Obstacles or Hinderances, and therein still admirably doth exert his own spiritual Efficacy: and whilst he doth by his Spirits and Angels, his Ministers and Attendants, powerfully guard, protect and defend even in this

3. *Kingly.*

† Heb. 1. 3. Rev. 3. 21. 1 Thes. 1. 10. Psa. 110. 1.

‖ Mat. 28. 19. Act. 2. 36.

* Eph. 1. 20, 21, 22, &c. & 4. 11, &c. Psal. 2. 8, &c. & 110. 1, &c.

† Rev. 2, & 3. Act. 12. 11. & 18. 10. Heb. 14. ‖ Mat. 25. 30, &c. 1 Cor. 15. 24. 2 Theſſ. 1. 7, 8, 9. 1 Theſſ. 4. 17. 2 Theſſ. 1. 9. 10. Mat. 24. 31.

Life †his faithful Subjects againſt the Devices, Wiles, Snares, Force and Power of Satan, Tyrants and all other their Enemies: until he ſhall in the laſt ‖ Judgment utterly deſtroy the one, and take up the other into his heavenly and immortal Glory, and make them everlaſtingly happy and bleſſed. And indeed upon theſe Offices is built both the Knowledg and Worſhip, proper and peculiar to Jeſus Chriſt as he is Mediator, of which hereafter in their order and place.

9. But from hence it appeareth that Jeſus Chriſt is not our Saviour in one way, or upon one account only and alone, to wit, not only by his Preaching Example & Martyrdom or Suffering: or that he is not ſo only therefore, becauſe he hath declared unto us the way of Eternal Life, and confirmed it by Miracles, alſo by the examplarineſs of his Life, and by his Death, and by this means hath purchaſed to himſelf a Supreme power and virtue to ſave us: But withall indeed by virtue of Merit with or towards God, and Efficacy ariſing or proceeding therefrom, and immediatly reſpecting us. By virtue of Merit doubtleſs or Deſert, becauſe

* becauſe he hath merited eternal Salvation for us by his Obedience, or becauſe by the Mediation hereof, eſpecially of his violent and bloody Death, (as by a λύτρον, or Price of Redemption, and propitiatory Sacrifice) God hath thus far reconciled all Sinners unto himſelf, that for the ſake of this Price of Redemption and Sacrifice he was pleaſed to be at one with them again, and to open the door of eternal Salvation, and way of Immortality to them; even as it was prefigured many ages before under divers Types, Figures, and Shadows † of the Old Teſtament, and eſpecially under the Type of that ſolemn Sacrifice, which the High-Prieſt once every year performed in the Holy of Holies. And he is our Saviour indeed by way of Efficacy, ‖ in as much as he doth effectually apply the Spirituall virtue and fruit of the ſaid Merit of his, to his faithful Followers, and really affords it to them to enjoy, and makes them through Faith really partakers of all thoſe Benefits, which he by his Obedience hath purchaſed for them, of which more afterwards.

* Mat. 20. 28. Rom 5. 8, 9, 19 Phil. 2. 5, &c. 1 Tim. 2. 5, 6.

† Lev. 16. Heb. 9, & 10.

‖ Rom. 3. 34, &c. chap. 14. 9. 1 Joh. 2 12. Heb. 4. 4, &c. 1 Pet. 1. 3.

The Confutation of an Errour.

10. But those Men, who hold that there was both an absolute Election, and an absolute Reprobation of certain Persons (whether considered before the Fall, or only under or after the Fall, without Faith in Christ on the one hand, or Disobedience on the other hand) was in order first made and past, before Jesus Christ was designed of the Father as a Mediator for them, they enervate, nay do wholly and utterly overthrow the universal force and vertue of this same Merit, and the truth and reality of its Efficacy. Neither indeed was it necessary, that there should be made any true or real Expiation of Sins by the λύτρον, or Redemption of Christ for them, nay, nor indeed was it so much as possible (if Truth may be freely spoken) who were now long before by name peremptorily and absolutely destinated or appointed, part unto Life, part unto Death. For the Elect as they call them, or those who are predestinated unto Life, have no need of any such Expiation and Reconciliation; because upon the very account of their being precisely or absolutely elected unto Salvation, they are likewise upon the same

same account in actual Favour with God, and already necessarily beloved of him, with the highest and immutable Love, and such as is peculiar to those that are Sons and Heirs of God. And as for the Reprobate, as they call them, they themselves deny that there was, or is any Atonement truly made for them; and besides, the thing is absurd of it self, as that which implyes a contradiction. For upon their being reprobated, according to these Mens Opinion, they are thereupon wholly and altogether excluded from the Atonement made by Christ. Because those, whom God hath by an immutable Decree once reprobated or excluded from Salvation, or devoted to to eternal Destruction, he doth not seriously will, nor can will, that any thing savingly good should really be conferred upon them, much less that the said Atonement should be common to them with the Elect. And thus far in general of the chief Works of God hitherto.

CHAP.

CHAP. IX.

Of the Knowledg of the Will of God, revealed in the New Covenant.

A twofold Will of God in the New Testament.

1. FUrthermore the Will of God, * comprehended in the Covenant of Grace, which our most high Prophet the only begotten Son of God hath clearly and fully revealed unto us in his Gospel, contains two chief heads: First, those things which God on his part by his Son Jesus Christ hath decreed to do or work in us, or about us, that we may be made partakers of that eternal Salvation that is offered to us by him. Secondly, those things which he altogether wills by the mediation or means of his own Grace to be done by us, if we will really obtain eternal Salvation.

* Jer. 31. 31, &c. Heb. 8. 9. & 9. 15, &c. ch. 10. 15, &c.

A Subdivision of the former.

2. Those things, which God hath decreed to do on his part in order to our Salvation, are chiefly two. 1. He hath decreed for the honour of his beloved Son, by him to choose unto himself for Sons

unto

unto Salvation and Life eternal, to adopt, justifie, seal with his Holy Spirit, and at last to glorifie † all those, and those only, who truly believe in his Name, or obey his Gospel, and persevere in the said Faith and Obedience even unto death: and on the contrary to reprobate or reject from Life and Salvation ‖ Unbelievers and Impenitent Persons, and everlastingly to condemn them. 2. He hath decreed through or by his same Son, to confer or bestow upon all that are called, although wretched Sinners, such effectual Grace, * as by which they may be truly and really enabled to believe on Christ their Saviour, obey his Gospel, and be delivered from the Dominion and Guilt of Sin: yea also by which they may actually believe, obey, and be delivered, unless by a new Contumacy and Rebellion they reject the Grace of God that is offered unto them.

† Joh. 3. 16. &c. ch. 6. 29. Eph. 1. 3, 4, &c. Rom. 8. 28, &c. 2 Tim. 1. 9, &c. Heb. 3. 6, 14.

‖ Joh. 3. 18, 36. Mat. 25. 41, &c.

* Tit. 2. 11, 12. Act. 3. 26. & 5. 31. & 26. 16, &c. 2 Cor. 5. 18, 19, 20. & 6. 1. 2 Pet. 1. 3, 4.

3. The first Decree is the Decree of Predestination unto Salvation, or of Election unto Glory, whereby is established as well the real necessity as profitableness of our Faith and Obedience in reference to our obtaining Salvation and Glory:

Predestination unto Salvation.

See Calv. *and the Canons of the Synod of Dort.*

Glory: before which dogmatically to assign or assent another Decree first or before it in order, whereby some certain particular Persons by name were elected, and that indeed peremptorily unto Glory; and that all other were reprobated unto eternal Torments, is indeed to deny the true nature of this Decree, to invert its right order, to take away the Merit of Christ, to darken the Glory both of the Goodness, and Righteousness, and Wisdom of God; yea, utterly to subvert the true Force and Efficacy of the whole Sacred Ministry, and so of all Religion.

Vocation unto Faith.

4. The other Decree is the Decree of Vocation unto Faith, or of Election unto Grace: whereby is established the necessity, together with the profit or advantage of † Divine Grace, or of means necessary for us, unto our yeilding Faith and Obedience unto Jesus Christ on our part according to the Will of God revealed in his Gospel. But because we ought to be first certain of, or clear in that Will of God, that he will have to be performed by us, before we be certain of the Grace that is necessary for our performance

† Rom. 10. 14, &c. 2 Tim. 1. 9, 10. Tit. 2. 11, 12.

mance of the ſaid Will, and before we be certain of the Glory that is promiſed to, and undoubtedly hereafter to be conferred upon thoſe that do the Will of God: hence is it that we ſhall treat of them all henceforth in the ſame order, wherein they have been propounded or laid down.

CHAP. X.

Of the Precepts or Commandments of Jeſus Chriſt in general, and of Faith, and Repentance, or Converſion unto God.

1. THe Will of God, which he would have performed or done by us, that we might obtain eternal Salvation by Chriſt, is fully contained in the Precepts or Commands of Jeſus Chriſt: all which, ‖ although they be many and divers, yet may be comprehended under this one Precept or Commandment of Faith in * Jeſus Chriſt (but withal of ſuch as is lively, or true, and worketh by Love) and for the moſt part in the ſacred Scrip-

The Sum of the Precepts or Commandments of the New Teſtament.

‖ Mat. 5, & 6, & 7.

* Joh. 3. 16, &c. Rom. 1. 16, 17. & 3. 22.

Scriptures they are usually comprehended under the same: Although in the said Scriptures † the Precept also of Repentance, or Conversion, for the clearer explication of the thing, is often usually added thereto.

† Mat. 3. 2. & Act. 3. 19, &c.

Saving Faith includes the whole Piety of the New Testament.

2. Now we call that a living and true Faith, ‖ which hath necessarily in conjunction with it good Works, and a sincere Reformation or Amendment of the whole life, ordered and regulated according to the Commands of Jesus Christ. For because the * Promise of eternal Life is every where by our Saviour annexed or joyned to true Faith, yea † Faith it self is said to be imputed for Righteousness to him that believeth: and yet nevertheless *James* affirms, that we are justified by ‖ Works also, and not by Faith alone: and * *Paul* also asserts, that Godliness hath the Promise of the Life that now is, and of that which is to come; yea further, the ‖ Author to the *Hebrews* doth peremptorily avouch, that without Holiness no Man shall see the Lord, and other things to the same † sense or import not a few are expresly read in the Holy Scriptures: doubtless it is necessary that the

‖ Gal. 5. 6. & 6. 15. 1 Cor. 7. 19. Jam. 2. 14, &c.

* Jo. 3. 36. & 6. 40.

† Rom. 4. 5. &c.

‖ Jam. 2. 24.

* 1 Tim. 4. 8.

‖ Heb. 12. 14.

† Mat. 7. 21, &c. Heb. 10. 36. Jam. 1. 15.

the Command of Faith be no otherwise considered here, than as it includes in its own natural property the Obedience of Faith, and is as it were a fruitful ‖ Mother of all good Works, and the Fountain or Spring of all Christian Piety and Holiness. So little reason is there, why it self ought or of right may be opposed to the said Obedience and Piety.

‖ 1 Joh. 5. 1, &c. 2 Pet. 1. 5, 6, 7, &c. Eph. 3. 17, &c.

3. Faith therefore thus considered, contains within its orb or circuit the whole Conversion of Man, as it is prescribed in or by the Gospel: which doth not only contain Penitence, vulgarly so called, or Contrition, and serious Sorrow for Sins past, but also * Repentance plainly and properly taken; or a sincere change of the Mind, Heart and whole Life according to the Scriptures for or unto the better: although also some times, † for the fuller explicating of both, the one in the Scripture is distinguished from the other.

What true Conversion is.

* Mat. 3. 3. Act. 3. 15. Luk. 13. 3, 5. Act. 26. 18. 1 Thes. 1. 9. Joh. 3. 5, &c. Gal. 6. 15. Eph. 2 1, &c. ch. 5. 14. † Act. 16. 18, &c.

4. And of this every Christian in general must hold this, to wit, that Repentance or Conversion may be accepted of God unto Salvation, there are three things

The three necessary requisites or adjuncts of it.

‖ Jam. 1. 22. & 2. 26. & 4. 15. 2 Pet. 1. 8, 9. ch. 11. Rom. 8. 1.

things ordinarily neceſſarily thereunto: 1. That it be ‖ effectual, and therefore is not compleated and perfected by a mere Velleity or light woulding only, or mere Affection, or bare Deſire of, or Endeavour after Piety: But alſo that continually, as often as there is occaſion, and it may be done, it exert and put forth it ſelf outwardly in acts of virtue; to wit, in ſuch ſort, that a man neither * neglect himſelf what is commanded, nor wilfully or purpoſely doth that, which he knows to be evill or forbidden, † or that whereof, he doubteth whether it be pleaſing to God or no: And alſo that he doth not ‖ connive or wink at the Sins of others, and by his Conſent, Silence, Diſſimulation, or any other means approve of them. 2. That it be ſincere, * and therefore that it doth not proceed only from a certain and ſolid knowledg of the Divine Will, but that it alſo doth ſuppoſe a true Honeſty of Mind or Heart; that is ſuch, as doth not ariſe from a divided, diſſembling, feigned Heart, but from a whole and entire or upright Heart. 3. That it be

* Joh. 8. 34. 1 Joh. 3. 7, 8, 9.

† Rom. 14. 32.

‖ Eph. 5. 11. 2 Pet. 2. 8. Rev. 2. 2.

* Mat. 6. 1, &c. & 19. 8. & 22. 11, 12. 1 Tim. 1. 5.

continual

† continual, and therefore that it be not performed only once, or at certain times, as it were by intervals, and that it endure not only for a time, but that it persevere or hold out even to the end of our life, that is, until God himself set a bound or end to our Obedience. But it is worth our while and our labour to consider both these Heads, both of Faith and good Works particularly also.

† Mat. 10. 24. & 24. 13. Heb. 3. 6, 14. & 10. 38, 39. Rev. 2. 7, 10, 16. & 3. 21.

CHAP. XI.

Of Faith in Jesus Christ.

1. FAith in Jesus Christ is a * deliberate and firm assent of the Mind, given or yeilded to the Word of God, and joyned with a true confidence or trust in Christ; whereby we do not only firmly assent, and confidently adhere or cleave unto the Doctrine of Jesus Christ, as true and Divine, but whereby we do also wholly relie upon † Jesus Christ himself, as our only Prophet, Priest, and King, given unto us of God his pure Grace, for Sal-

The definition of Saving Faith.

* Heb. 11. 1, &c. Rom. 4. 18, &c.

† Joh. 14. 1. Heb. 4. 16. Eph. 3. 12, 17.

Salvation: so that we doubt not to expect from him alone, as ‖ our only Redeemer, eternal Life and Salvation; but yet not to be obtained, but by that means, and in that way, which he himself hath revealed in his Word.

‖ Heb. 5. 9. & 10. 15, &c. Act. 4. 12. & 13. 39.

Its Parts or prerequisites.

2. Therefore knowledg ‖ of the Divine Will alone, or of all those senses, that are savingly necessary to be known, to wit, which are contained in the Gospel, is not enough to speak a true saving Faith. For this may be both without assent and trust, yea is really * in the Devils themselves, and in many ungodly and unbelieving Men. Nor indeed is it every assent, to wit, † a suddain, perfunctory, implicite, bruitish or blind one, that is grounded upon no reason, and yeilded without any judgment: for this by it self and taken alone is not saving, nor can it ever sufficiently move or engage the Will to any rational or free service and Obedience: and therefore it is found even in them, who live little like Christians: but there is altogether requisite a firm and solid one, and such as is backt by the command of a deliberate Will: ‖ lastly a fiducial and obedient assent:

‖ Joh. 13. 17.

* Jam. 2. 14, &c. Luk. 13. 47. Tit. 1. 16.

† Mat. 13. 22. Heb. 4. 1, &c. Rom. 12. 1, &c. Eph. 5. 17.

‖ Eph. 1. 17, &c. & 3. 17, 18. Mat. 9. 2. Heb. 11. 1, &c.

sent: which also is called affiance or confidence: not indeed an absolute confidence of special Mercy, as already perceived or enjoyed: to wit, whereby I believe that my sins are already forgiven me: * (for this is not the essential form that constitutes justifying Faith: but only a certain consequent adjunct thereof: yea doth necessarily presuppose saving Faith it self, as a prerequisite condition of it) but whereby I firmly conclude † that it is impossible, that I should by any other means, than by Jesus Christ, and in any other way, than by that prescribed by him, escape eternal Death, and on the contrary obtain eternal Salvation. And which for that cause immediately of it self bringeth forth, and hath always joyned with it that new Obedience, which is due unto Jesus Christ himself from us, that is, not only some barren purpose to obey, or an Affection without its Effect, but true and actual Obedience it self.

*Rom. 1. 17. & 3. 25. & 4. 4, &c. & 5. 1. & 10. 9. Act. 4. 12. & 13. 38.

† Heb. 5. 9. Act. 5. 32. Joh. 3. 36. Rom. 10. 16.

3. From whence further we conclude, if Faith be such an assent as we have said, to wit, which is seriously commanded of God under the promise of eternal

A confutation of an Errour

Life and the threatning of a contrary death, and performed by Man according to or by vertue of God's command: that it cannot then be any thing, that is wrought in us without us: much less that is produced in our Wills by an irresistible Force, or an Omnipotent Operation of God, by what name at length, or title soever it be called. For what we mere purely suffer from God, and what things are produced in us by God's irresistible Omnipotency without us, those fall not under any Precept properly so called, nor can they of right come under the name of Obedience: and therefore cannot any ways justly be rewarded or recompensed, or judged worthy of any Praise or Commendation.

See the Canons of the Synod of Dort. ch. 3. & 4. Arto. 11, 14, 17. Reject Art. 8.

Two things necessary for the getting of Faith.

4. And that this assent may commodiously be drawn from us, there are two things chiefly necessary. 1. Such Arguments or Reasons on God's part, unto which nothing can probably or with any shew of reason be opposed, why those things should not be credible, or deserve our belief, which are proposed to us. 2. A pious docility or teachableness, or honesty of Mind in him, of whom this belief

belief is required. For all Men * have not Faith. And he that will do the Will of God, he shall † know (or understand) whether the Doctrine of Christ be from God or no. But he that doth evil, hateth ‖ the Light, neither cometh he to the Light, lest his deeds should be reproved: but he that doth the Truth, he cometh to the Light, that his deeds may be made manifest, for that they are wrought in God. Also he that is of God, * heareth God's words; therefore ye being wicked hear not, because ye are not of God. Also ye believe not, because ye are not of my sheep.

* 2 Thes. 3. 2.
† Joh. 7. 17.
‖ Joh. 3. 19, 20, 21.
* Joh. 8. 47. & 10. 26, 27. Act. 2. 41. & 13. 46, &c.

5. Such a fiducial assent therefore, or this obediential trust or relyance, is at length that true and living Faith, which necessarily draws along with it a keeping of the Commandments of Jesus Christ, † or good works. For he that truly believes, and is certainly perswaded, that Jesus Christ is ordained of God to be an Author of Salvation to all that obey him; and that live piously and holily; and to them or such only: and that it is impossible that Men should any other way ‖ attain to eternal Salvation, or escape e-

Its connexion with good works.

† Joh. 5. 3, 4, 5. Gal. 5. 6. & 6. 15. Mat. 7. 17, &c. ch. 12. 34, 35.
‖ Heb. 5. 9. & 11. 6 & ch. 12. 14, 15, 16 &c.

ternal Death, but in or by way of true Obedience or good Works: he doubtless being filled with good Hope, will both willingly and chearfully engage or enter into this way: and by true Repentance, or a change of his Mind, Will, and all his Actions for the better, earnestly make towards eternal Glory, especially, if he shall have rightly and duely considered with himself, both what eternal Salvation, and eternal Death are and mean.

Three degrees of Believers.

6. Howbeit because those, who are newly converted to the Faith, do for the most part usually labour under some Custom of sinning: from hence it comes to pass most usually, that this Assent, though deliberate and strong, doth not immediately altogether excuse or shake off* that sinful Habit, especially having now been deeply rooted by long custom; but gets greater strength by steps and degres (*viz.* for the shaking off of the same.) From whence this Faith is usually distinguished into certain degrees, according to which furthermore, there arise three Classes, Ranks or Orders even of those that believe and repent, or are regenerate, that is, of those who by Faith do good Works.

* Joh. 2. 1. 12. 2 Cor. 3. 1, &c. Heb. 5 13, &c. & 6. 1, &c.

Works. The first order or classis is of Incipients or Beginners, † which indeed truly assent unto the Gospel; but by reason of an inveterate custom of sin, & some strong grown Habit thereof, do with great labour, trouble and strugling of the flesh, ever and anon still breaking out, and kicking against the Spirit (or their Mind enlightned by the Spirit of God through or by the Gospel) come and subdue the assaults and motions of the same. *Incipients or Beginners.* † Heb. 5. 13, 14. & 6. 1, 2. Col. 3. 5, &c. Gal. 6. 1, &c. Jam. 4. 1, &c. Rev. 3. 1, &c.

2. The second is of Proficients, that is, of such as have made some progress, who, ‖ by the help or benefit of Faith having now for some time used themselves to some more severe and orderly or correct way and course of Life, and having exercised themselves somewhat more in the study and exercise of Piety, do more easily and with less resistance refrain themselves from a custome of sinning: albeit sometimes they still feel no light struglings thereof with in themselves. *Proficients.* ‖ Gal. 5. 16, 17. Eph. 4. 14, &c.

3. The third is of the Adult, that is, of those that are full grown, * or of those who are in some respects perfect, that is, of those, who, having been now already confirmed in Piety, do by the help of their Faith, *Adult and perfect.* * Rom. 12. 1, &c. & ver. 9. &c. Rom. 15. 1, &c. Phil. 3. 17, &c. Act. 9. 36.

with Pleasure, Joy, and a certain delight, exercise and addict themselves to Holiness, and love Righteousness and Truth with all their Hearts, with all their Soul, and with all their strength: So that the Scripture doth chiefly affirm of them, † that they sin not, yea, that they cannot sin, *&c.* Not that they never can commit, or never really or actually do commit, no not so much as through ignorance or some suddain passion, or other like infirmity (especially under some great temptation) any offence or miscarriage, no not the least (‖ *for there is no Man upon Earth that sinneth not*) but that they have now altogether put off all * vicious habits, and do abstain from a custome or course of sinning: and therefore, if by chance they fall into any sin (which yet falls out very seldom, so long indeed as they are, and remain truly regenerate) it happens only through errour or mistake, or through some surprizal, or some over clouding and darkening of their Minds. Of all therefore, and every of those we judg, that they are truly born again through the Grace and Spirit of God, or that they are such as truly believe

† 1 Joh. 3. 9. & 5. 18.

‖ 1 King. 8. 47.

* Eph. 4. 23. Col. 2. 11. Rom. 6. 4. &c.

How far all these are truly regenerate.

believe and repent. So that they do most diligently do their endeavour to be freed from the said vicious custome of sinning wholly and altogether; and continually study more and more to amend those infirmities, unto which for the most part all according to the diverse or different respect of their age, temperature, places of abode, state, condition, and of other circumstances, are more or less obnoxious or lyable to. Both †which indeed we do religiously believe, are through the Grace of God possible, nay and withall necessary.

† Rom. 6. 14. Eph. 6. 13. Phil. 4. 13. 1 Joh. 4. 4. Jude. v. 24.

7. But although such as have once ‖ gotten the very habit of Faith and Holiness, can very hardly relapse or return unto their former profaneness and dissoluteness of Life: yet we believe that it is altogether possible, * yea and that it doth not seldom come to pass, that they do by degrees relapse thereunto, and at last wholly fall from their first Faith and Love, and having forsaken the way of Righteousness, return unto their worldly pollutions, which they had quite or really once left, like Swine unto their Wallowing in the Mire, and Dogs unto their Vomit;

The regenerate may and often do fall away.

‖ 1 Joh. 5. 9.

* Heb. 6. 4, &c. Rev. 2 & 3. 2 Pet. 2. 18, &c. Eze 18. 24, &c. Heb. 4. 1, 2. & 10. 28, 29, 38, 39. 1 Tim. 1. 19, 20. Rom. 11. 18, &c.

Vomit;& are again entangled with those lusts of the Flesh,which they had formerly truly escaped: and so fall totally, and at length also finally; unless through the Grace of God they timously and seriously repent. And yet in the mean time we do not absolutely deny, † but that it is possible, that they,who have once truly believed, when they do relapse unto their former profaneness of life, may by the benefit and help of the Grace of God be renewned again, and repent or become good Men:although we believe that it seldom falls out, ‖ and can very hardly be effected. And even such as these, as often as through the Grace of God it comes to pass, we deem or judg that they are altogether to be counted of the order or number of those,that are truly Godly, and do truly repent, and are certainly to be saved, if indeed they persevere in this their renewed Conversion.

† *Contrary to the Canons of the Synod of Dort,ch.5.*

Psal. 51. 2 Cor. 2. Isa. 1 Deut. 30.

‖ Luk. 11. 24, &c. Heb. 6. 4, &c. 2 Pet. 2.

CHAP.

CHAP. XII.

Of good Works in particular, and of the expoſition of the Decalogue.

1. OF good Works ſome are common * unto all Chriſtians in general, others are † proper to Chriſtians of certain vocations or callings. The ſum of thoſe, which are common to all Chriſtians alike without difference, may be comprized under theſe three heads. 1. In our loving of God and our Neighbour, which is wholly contained in the Moral Law, as it is expounded by Jeſus Chriſt. 2. In the directing or denying of our ſelves. 3. In daily praying unto God, and giving him thanks for his benefits received.

The diviſion and ſum of good works.

* Mat. 5, & 6, & 7.

† Eph. 5. 22, &c. & 6. 1, &c.

2. The Decalogue is an Epitome or a brief ſummary of the Moral Law, which is contained in two Tables: of which the firſt contains four Commandments, and the ſecond ſix. ‖ The one immediately and firſtly reſpecteth our loving of God, the

The ſum of the Decalogue.

‖ Exod. 20. Deut. 5, & 6. Mat. 22. 37, 38, 39, 40. Mar. 12. 30, 31.

the other our love of our Neighbour. Both of them have for the most part general Precepts, and altogether negative, which bind in all places, at all times, and absolutely. Under which are comprehended also affirmative and special Precepts every where in the Scripture not a few: unto both which it is necessary that a Christian Heart always diligently attend.

The first commandment against Idolatry.

3. The first Precept of the former Table commandeth, that we have not another God (much less other Gods) before him the one true God, or besides him, that is, * that we do not either we our selves according to our pleasure devise, or by tradition from others, without the express Command of God, admit of any thing whatsoever (whether true or feigned, whether created, or made, whether alive, or dead, whether rational or brute) whereunto to attribute, whether directly or indirectly, either Divine Nature and Power, or Properties, or Actions, or Divine Authority or Command and Rule over us: and that we honour it not with such Actions, either inward or outward, which may argue a certain opinion

* Deut. 6. 11, 12, &c. ch. 32. 16, 17. 1 King. 11. 4, &c. & 12. 28. Jer. 2. 11, 12, 13. Mat. 4. 10. 1 Thess. 1. 9. Act. 14. 15. Gal. 4. 8.

on of Divinity aſcribed to it: ſuch as are Acts † of Religious Worſhip, ſuppoſe of Faith that is due to God and Chriſt, and withall of Hope, Truſt, Love, Fear, Adoration, Invocation and of anſwerable Praiſe and giving of Thanks, which ariſe from thence; alſo of outward Sacrifice, Oath, Vow, or other ſuch like Sacred Devotion. For whoſoever giveth ſuch like honour as this, either to any thing, † or Perſon, or performeth about or towards it ſuch like acts as theſe, he is ſaid in Scripture to have that thing or Perſon for his God. Therefore the meaning of the Precept is, that we ought diligently to avoid all Idolatry, both inward and outward: and on the contrary, that we ought always religiouſly to worſhip ‖ that one true God, who hath revealed himſelf unto us in his Word: that is, that we rightly know him, holily love and fear him, ſuppliantly adore him, humbly call upon him with a pure Heart, laud and praiſe him, and continually place our whole hope and confidence in him alone, as the only Author and Fountain of all Good.

† Deut. 6. 13. & 10. 20

† Eph. 5. 5. Phil. 3. 19. Iſa. 44. 16, 17. Jer. 2. 27.

‖ Mat. 4. 10. Jer. 17. 13. Pſal. 50. 14, 15. & 116. 5, 6. Rev. 14. 7. & 15. 4. & 19. 10.

4. The

The second is against worshiping of Images.

4. The second Commandment is, that we do not worship and reverence Images, or the likness of any sort or kind: that is, that we do not fall * down in a way of Reverence or Worship before any Statues, Pictures, or Images (representing any thing in Heaven or Earth, either true or false Deity, or thing, that really is, or figment and thing feigned, which is not, either of Man, or Beast, or Angel, or any other thing else) or perform such outward works to them or about them, which the sacred Scripture clearly affirms to be signs and tokens of Religious Worship, and such as is due only unto God: yea † even when a Man professeth and openly declareth, that he doth not count those Images, or Resemblances before whom he doth those things, for God. For in such manner of forbidden Worship God doth not judg of the actions by or according to the Mind or intent of the Worshipper, but rather judgeth of the Mind by the actions: So that Men are said to make that an Idol, and really to call it their God and their Father, which they worship in this manner, although they know that it is nothing but

* Lev. 16. 1, &c. Deut. 4. 15, &c. Psal. 97. 8. & 115. 4, &c. Isa. 42. 18, 19, &c. & 44. 9, &c. Act. 17. 29. Rom. 1. 23, 25. 1 Cor. 12. 2.

† Isa. 44. 16, 17. Jer. 2. 27, 28. Mat. 6. 24. Eph. 5. 5. Phil. 3. 19.

a Stone or a Stock, yea and alſo proteſt that they account it ſuch: ‖ but on the contrary that we do carefully avoid all this kind of outward Idolatry, and as the Apoſtle *John* warneth us, * that we flee from Idols, to wit, being aſſured by the Apoſtle *Paul*, † that the Temple of God hath no Communion with Idols. Laſtly, that becauſe he is moſt ſeverely jealous of his own Glory, we ought always whereſoever we are, to worſhip the true God himſelf alone in Spirit ‖ and in Truth according to what he himſelf hath preſcribed in his Word, even in an outward way and manner.

‖ 1 Cor. 10. 14, 15, &c.
* 1 Joh. 5. 21.
† 2 Cor. 6. 16.
‖ Iſa. 42. 8. & 48. 11. Joh. 4 23.

5. The third Commandment is, that we do not uſe the Name of God in vain or raſhly: that is, that we do not at any time in our Words or Speech * (whether we be minded to affirm or deny, or promiſe, or threaten any thing) uſe the magnificent Name of God † irreverently or lightly: but eſpecially that we do not at any time ‖ blaſpheme it; or ſwear †raſhly, inconſiderately, or falſely by it: and laſtly that we do not by a falſe boaſting of the name of God, (as the falſe prophets of old * often did) deceive or ſeduce

The third Commandement is againſt Blaſphemy and vain Oathes

* Lev. 19. 12. Deu. 5. 11.
† Lev. 5. 4.
‖ Lev. 24. 10, &c.
† Lev. 5. 4 Mat. 5. 33, &c. Jam. 5. 12.
* Deut. 10. 20, 22.

ſeduce others: but on the contrary, that ſpeaking of God and the things of God, we uſe thoſe words, and that ſpeech, which are fulleſt both of Holineſs and Godly Gravity, and alſo moſt reverential of God and the Sacred Scripture: and that our Communications, according to the appointment of our Lord Jeſus Chriſt, be yea and nay: or if at any time we be religiouſly to ſwear (which indeed even now alſo is altogether * lawful for Chriſtians in caſe of real neceſſity; to wit, when the Glory of God, and the Salvation of Men is concerned) that we do not only not lyingly, not raſhly, or without a real neceſſity: but alſo not without the higheſt reverence, pious ſubmiſſion of mind, comely geſture, and ſincere and candid words, invocate or call upon that moſt Sacred or tremendous Majeſty, as a Witneſs or Maintainer of Truth upon or againſt our own Souls.

* Rom. 1. 9. & 9. 1. 2 Cor. 1. 23. & 11. 31. Heb. 6. 16. Phil. 1. 8. Rev. 10. 6.

The fourth of ſanctifying the Sabbath.

6. As for the fourth Commandment of ſanctifying the Sabbath-day, or the Seventh, it was indeed ſtrictly to be obſerved in the Old Teſtament; † but becauſe ‖ the difference of days is wholly taken away by Jeſus Chriſt, in the times of

† Deut. 5. 12, &c.

‖ Rom. 14. 5, 6. Gal. 4. 10. Col. 2. 16.

of the New Teſtament, no Chriſtian is preciſely bound to the obſervation thereof. Howbeit in the mean while, becauſe we read, that * the firſt day of the Week, which is uſually called the Lords Day, was appointed or ſet a part by the primitive Church for Sacred Aſſemblies & Exerciſes; & moſtly becauſe to attend upon or to give up our ſelves unto Spiritual & Holy Works, and even alſo unto outward Exerciſes of Piety is a thing laudable of or in it ſelf; we altogether judg, that Chriſtians do rightly and piouſly, that after the example of the primitive Church (except ſome more urgent neceſſity force them to do otherwiſe) neglect not to obſerve that pious uſe or cuſtome; and ſet apart the firſt day of the Seven, yet far from all Judaical Superſtition, as Holy form the reſt: and to that end abſtain from all Works not neceſſary, that they may the more diligently and without diſtraction attend upon and wholly bend their minds unto Divine and Heavenly Meditations and other Godly performances and duties: and on the † contrary, thoſe that do otherwiſe we judg them worthy of juſt reproof; as breakers

* Act. 20. 7. 1 Cor. 16. 2. Rev. 1. 10.

† Tertul. Apol. c. 18. & de Corona militis. Item Hiſtoriæ tripart. lib. 1. c. 10.

of publick order, and decorum or decency. And thus much of the Precepts of the first Table. Now followeth the second.

The fifth, of honouring of Parents.

7. The first Precept of the second Table, or fifth in order is, that we honour our Parents: that is, that we yeild unto them‖ due Reverence, or Honour & Love, not only in words and outward gesture, but also in lowlinesse of Mind, and sincere Affection: yea that we commend our selves unto them by our ready Obedience and free and chearful service: howbeit always in the Lord, that is, in nothing but in those things which well agree with the Commands of the Supreme Lord of all, Jesus Christ, or at least are not repugnant thereunto. (* For when there is this contrariety between the commands of the one and the other, we are then commanded even to hate our Parents, and to leave or forsake them.) Lastly, that we requite them, and shew from the heart all Thankfulnesse for the Benefits and Kindnesses, that we have received, † from them: to wit, by relieving their Wants, by winking at their Infirmities, by modestly hiding their Faults, or

‖ Exod. 21. 15. Lev. 20. 9. Prov. 20. 10. Eph. 6. 1, &c. Col. 3. 20.

* Mat. 10. 37. Luk. 14. 26.

† 1 Tim. 5. 4. Mat. 15. 4, &c.

or gently excusing them, and putting a favourable construction upon them: and in special manner by bearing with Patience and Longsufferance their Harshness and Frowardness, and, as far as may be, by amending them by fair and courteous means.

8. And under the name of Parents be and usually are comprehended, not only Parents properly so called; but also all other ‖ Superiors, to wit, Lords or Masters, Tutors or Guardians, Schoolmasters, Pastors, Elders; especially good and pious Magistrates, who indeed represent the place of Parents, that is, who rule their Subjects by * just Laws and equal Judgments, and defend indeed the Good and Innocent against the Injuries of the Wicked; but restrain villainous and lewd Persons by just Terror; yea, who out of a Love to the Publick Good and Zeal of true Justice (yet with a regard always had of Christian Clemency, Moderation, and Lenity) do not let them go unpunished: and so justly distribute Rewards to the Good, Punishments to the Bad, and to every one his own due right: lastly, who protect and defend their

Of Magistrates and Subjects.

‖ Eph. 6. 5, &c. Exod. 22. 28. Act. 23. 5. 1 Tim. 5. 1.

* Deut. 17. 14, &c. Psal. 82. & 101. Act. 25. 10, &c. Rom. 13. 1, &c.

loyal or faithful Subjects, when neceſſity altogether requires it, and when, after more gentle remedies tryed in vain, it cannot be done otherwiſe, even by the Sword (as far as they can with the ſafety of Chriſtian Piety and Charity.) To whom again their Subjects ſtand bound to give them † not only Honour and Reverence, but alſo to pay them Tribute, Cuſtom, and Taxes, and to perform unto them other Offices of Obedience of that kind. Which is ſo far true, that they ought not to deny theſe, ſo far as it may be done with the preſervation of the Integrity of their Conſcience, no not to thoſe Magiſtrates that are cruel and unjuſt.

† Mat. 22. 21. 1 Pet. 2. 13, 14. Tit. 3. 1, 2. 1 Tim. 2. 1, &c. Rom. 13. 1, &c.

Againſt murders, hatred, revenge.

9. The ſixth Precept is, That we do no Murder: ‖ that is, that we do not at any time purpoſely hurt or prejudice the Life or Health of our Neighbour, and if haply he be our Enemy, by whom we have been hurt or injured, that we do not* out of a deſire of Revenge hurt him again, or † wiſh him any Miſchief, much leſs do him any: but that we be always free from ‖ all unjuſt Anger, Hatred, and deſire of Revenge, † and that we everywhere ſhew

‖ Gen. 9. 5. Ex. 20. 13. * Prov. 29. 22. & 17. 13, &c. Lev. 19. 16, 17, 18. † Rom. 12. 14. ‖ Eph. 4. 26. Rom. 12. 19. † Mat 5. 22, 24.

ſhew the ſame in our Words, Geſtures and Deeds: and on the contrary, that we do not only wiſh him well in Mind and Affection, but alſo that we bleſs him with our Mouth and Tongue, and wiſh and pray for all things healthful to him both for Body and Soul. And furthermore, that ‖ according to our Ability and Power, we do really do him good, and in very deed relieve him: if he hunger, * by giving him Food; if he thirſt by giving him Drink; if he be naked, by clothing him; if he be ſick by viſiting him; if in Priſon or a Captive, by comforting him; if he have offended us, by forgiving him: Laſtly, if he will, wiſh and do us Ill, that we do all the quite contrary to him, and ſo at length overcome Evil with Good.

‖ Deut. 15. 7, 8, &c. & 22. 1, 2. Luke. 6. 35. † Rom. 12. 20. Mat. 25. 35. 1. Theſſ. 5. 15. 1 Pet. 3. 9.

10. The ſeventh Commandment is, that we do not commit Adultery: that is, * that we do not upon any account, whether we be Bond or Free, libidinouſly defile our Neighbour's Bed, or violate his Chaſtity. And † in particular, that we diligently avoid Poligamy, and all wilful Divorces (but in caſe of Adultery) ‖ and therefore take heed of marrying

Againſt fornication, &c.

* Lev. 19. & 20. 10, &c. Mat. 9. 28. † 1 Cor. 6. 5, 10, &c. ch. 7. 2, &c. ‖ Mat. 5. 32.

rying her that is put away for any other cause than Adultery: that we keep our selves far * from Fornication, extravagant Lust, and † all Impurity, and the occasions and Provocations thereunto, both in a Marryed and Single Estate: ‖ and that we carefully on the contrary exercise Continency, Chastity and Honesty at all times, and in all places, even in Words and Gestures.

*1 Thess. 4. 3, 4, 5. 1 Cor. 6. 18. & 7. 4. † Heb. 13. 4. Mat. 19. 3, &c. 1 Cor. 7. 9. Col. 3. 5. ‖ Rom. 13. 12, 13. Gal. 5. 19. 19.

11. The eight Commandment is, That we do not Steal: * that is, that we do not seek to convey and keep unto our selves the Goods of our Neighbour (whether publick or private, whether sacred or prophane) by any unlawful means, either Force, or Deceit, or Guile: but rather that we put by and prevent all dammage and loss unto him, as far as lyeth in our power; † and therefore, if haply he be simple, that we do not deceive him; if he be imprudent or unwary, that we do not circumvent him; if he be weak, that we do not overpower him, ot run him down: that we do not by Terror, Threatnings and other unjust ways, compel him to give or to lend unto us; if he be Poor and Needy, that we do not oppress

Against Thefts, Rapines &c. * Exod. 22. 1, &c. Deut. 25. 13, &c. Isa. 5. 8. Amos. 8. 4, 5, 6, 7. Mich. 6. 11, 12. Jam. 5. 1, &c. † Psal. 15. Eph. 4. 28. Luk. 30. 31, &c. & 12. 33. 1 Tim. 6. 17, 18, 19. Ezek. 18. 7, 8, 12, &c. 1 Thess. 4. 6. 1 Joh. 3. 17.

press him with Usury: but rather that we assist him with our Alms, all manner of advice, and our help and endeavour; and of those things, which are not precisely necessary for our own natural support, we freely and liberally minister Supply unto him: lest haply, whilst we keep to our selves those things, which are due unto him, especially in his greatest necessity, both by the Law of Nature, and the Law of God, we commit some indirect and secret Theft in the sight of God.

Against Lies, Calumnies, &c.

12. The ninth Commandment is, that we bear not false Witness against our Neighbour: ‖ that is, that we do not only forbear Lies, Slanders, Backbitings, and rash Censures of others (especially if they may bring any Prejudice or Dammage to them) but also that we harken not unto the Lies, and Slanders, and False Testimonies of others concerning them: nor suffer our Neighbour by our silence, as by a mute Testimony, or silent assent to be burdened by them: but on the contrary, that we do maintain and defend his * Honour, Credit, and Good Name both in publick and in pri-

‖ Deut. 19. 15, &c. Prov. 19. 5, 9, 28. Job. 31. 16, &c. Psal. 15. 2, 3.

* Mat. 7. 1, &c. Luke. 6. 37. Eph. 4. 25. Jam. 4. 11.

vate to our outmoſt power: Laſtly, that we diligently and carefully purſue, follow after and exerciſe Candor, Truth, and ſincere Faithfulneſs in our Words, Contracts, Doings, and Teſtimonies every where, either in places of Judicature or out of them.

Againſt evil deſires.

13. The tenth Commandment is, that we do not Covet either our Neighbour's Wife, or his Houſe, or any other thing of his: that is, that we do not only do our Neighbour no outward Wrong; but alſo that we covet none of his Goods † that are neceſſary, or profitable or delightful to him, to his loſs and wrong: or at leaſt by any unjuſt way or means, though never ſo ſecret, deſire to uſurp them to our ſelves, and make them our own: but that we turn away our Minds, ‖ Cogitations, Deſires and Longings, from all thoſe things, which the moſt good and moſt wiſe God would have ſubject unto the right or uſe of another; and ſo in Godly ſort always keep our Affections within thoſe Bounds and Limits of Righteouſneſs which God hath preſcribed or ſet them: ever and anon thinking of theſe two ſayings.

† Rom. 7. 7, 8. Jam. 1. 14. & 4. 1, 2.

‖ Job 31. 1, &c. Mat. 5. 28.

1. That

1. That it is our Duty * to love our Neighbour as our selves. 2. That † we do not unto another, what we would not have done unto our selves. Unto all which ought to be added, as the *Colophon*, end, or complement of all, that ultimate act of Charity, which Christ himself ‖ inculcates by his Apostle *John*, that we stick not even to lay down our Lives for our Brethren.

* Lev. 19. 18.

† Mat. 7. 12.

‖ Joh. 15. 12, 13. 1 Joh. 3. 10, 16.

CHAP.

CHAP. XIII.

Of directing and denying of our ſelves, and bearing of the Croſs of Chriſt.

What the directing of our ſelves is.

1. BEſide the Precepts we have already ſpoken of, there is this alſo required, * that we direct and order, or diligently compoſe and frame our ſelves according to the Rule and Preſcript of the Divine Will. Which indeed may two ways eſpecially be effected. 1. If we wholly † deny our ſelves and all things that are ours. 2. If we do ‖ in no wiſe love this preſent World and the Luſts thereof; but rather for God's ſake do freely forſake all, even thoſe things which are moſt dear unto us, and to that end and purpoſe, continually following Jeſus Chriſt, and treading in his ſteps, we refuſe not, nor ſhun to bear his Croſs.

* Rom. 6. 12, 13, 16. & 12. 1. 2 Cor. 7. 1.

† Luke. 9. 23, &c. ch. 14. 16, &c.

‖ 1 Joh. 2. 15, 16. Mat. 10. 38. & 16. 24.

The denying of our ſelves is threefold.

2. Now we deny our ſelves aright in this manner. Firſt, when in the worſhip of God we do not in the leaſt take counſell of

of our own carnal Reaſon and worldly Prudence or Policie: *but in all things follow the guidance and command of him alone, (and that willingly and without any ſcruple) who alone cannot err himſelf, and will not deceive others. In the next place, when we wholly ſubject our corrupt Affections to the Will of God, and † chiefly that particular Affection, whereby we are more eaſily and readily enclined and ſwayed unto ſome certain Vices, (or ſometimes unto ſome one) and when by contrary Vertues and thoſe works of the Spirit, which the Apoſtle reckons up, Gal. 5. we do as it were crucifie them, and reduce them into order: ſuppoſe Anger by Gentleneſs and Meekneſs; Moroſneſs by Courteouſneſs; Sloth by Zeal and Fervour; Sadneſs by Joy; Litigiouſneſs by Facility and Peaceableneſs &c. Laſtly, we deny our ſelves moſt of all, and indeed moſt properly, when we are ready for Chriſt's ſake to put off that firſt and moſt natural Love, ‖whereby we are wholly enclined to favour our Lives and the Happineſs, or Accommendation thereof: and refuſe not to forſake our lives

* Mat. 11. 25, &c. 1 Cor. 1. 19, &c. & 3. 18, 19. Iſa. 5. 21. Prov. 3. 7.

† Rom. 8. 6, 7, 12, &c. Gal. 5. 17. Tit. 2. 12. Eph. 4. 22, 23, 24. Col. 3. 8, 12.

‖ Mat 16, 24. Luke. 14. 26. Joh. 12. 25. Act. 20. 24. & 21. 13.

lives themſelves, yea to loſe them with or by the greateſt pain and torment, rather than endure to commit any thing unworthy of our Profeſſion, and the glorious Religion of Chriſt.

A three-fold denial of the luſts of the World.

3. We then deny this World and the Luſts thereof, or love them not, * when we do not only cordially and ſincerely renounce thoſe groſs and foul Vices, † ſuch as have been condemned by the better ſort of Heathens themſelves, to wit, which are contrary to civil Honeſty and Juſtice, and are for the moſt part manifeſtly injurious to God and our Neighbour; and thoſe things which in reſpect of our Animal or Natural Life, in this World are good, and ‖ pleaſing, and delightſome to our Fleſh, we do not deſire or covet after them, ſo as to be induced in any way or by any meanes whatſoever poſſible (to the Prejudice likewiſe and Detriment of our Health, and the Injury and Hurt of our Neighbour) to purſue and poſſeſs or enjoy them: but alſo love and long after no good things of that kind * more immoderately or further, than we ought or is meet, to wit, to the hindrance of our duty, which

* 1 Joh. 2. 15, 16.

† 1 Cor. 3. 1, &c. Eph. 4. 17, 18, 19.

‖ Mat. 6. 31, &c. Luke 21. 34. Jam. 5. 1, &c. 2 Pet. 2. 10, 13.

* Mat. 6. 19, 20. Tit. 2. 12. Col. 3. 1, &c.

is

is enjoyned us of God, or to the loss and prejudice of better and heavenly Cares. The which indeed doth then usually come to pass, when † true, heavenly and eternal good things, we either wholly neglect them; or at leastwise coldly, or lukewarmly, perfunctorily, or occasionally, upon some other Account, or by reason of some violent motion, or sudden pang of passion we mind them only by the by: or when we stick so fast fettered and intangled with a continual sollicitousness about the concerns of this Life, and with Thoughts and Cares for our Animal Life, as if we either placed our whole or chiefest Happiness in them: and as if our Hearts were scarce, nay not so much as scarce at all, touched or affected with a love and care of things of an heavenly import and nature.

† Rom. 12. 11, &c. Phil. 3. 20. Rev. 3. 15, &c.

4. And indeed we then love not the good things of this World too immoderately, when we neither desire to enjoy the World it self, ‖ nor those good things, which are in the World so, as if we placed any true and solid, or stable and lasting Good in them: but on the contrary do only desire to use them, and that only so

A moderate use and desire of earthly things.

‖ 1 Cor. 7. 29, 30, 31, 32. Heb. 13. 5, 6.

ſo far as is ſufficient to ſatisfy natural neceſſity, and our leading a life worthy of a Chriſtian. (to wit, without the hurt or grieving of another, and tranſgreſſing of the Commands of Jeſus Chriſt.) Laſtly, when we are contented with * neceſſary Food and Rayment, and do not ſollicitouſly ſeek, or deſire any thing further.

* 1 Tim. 6. 6. &c.

A three-fold luſt of the World.

5. The good things of the World of this kind, according to the Apoſtle † *John*, are theſe, unto which all other may fitly enough be reduced; to wit, Riches, Honours, and Pleaſures: the immoderate deſiring, or too much love whereof is called the Luſt of the Eyes, the Pride of Life, and the Luſt of the Fleſh. Which very things themſelves, becauſe they war againſt ſolid Piety, and the Salvation of the Soul, are ſeriouſly to be denyed by a Man that is truly Pious.

† 1 Joh. 2. 16. &c. 1 Pet. 2. 11. Jam. 4. 1, &c.

Covetouſneſs.

6. An immoderate love of Riches is ‖ Covetouſneſs, or a deſire of having more, or a love of Money. Now he denieth this, who doth not ſollicitouſly & eagerly deſire more Moneys, Wealth, or Poſſeſſions, if haply he have them not, than is neceſſary for him and his, being indeed always

‖ Mar. 6. 25, &c. Luke. 12. 15, &c. & 16. 11, 12, &c. 1 Tim. 6. 10. Heb. 13. 5.

always content only with Food and Raiment to cloath or cover him: and*when through the Blessing of God they flow in upon him or increase, he doth not hold them so fast, and possess them so greedily, but that he will willingly whatsoever aboundeth unto him over and above, than what is necessary for the support of himself and his, impart and distribute of the same unto others (if indeed need so require) yea indeed unto † all, who are in want; but especially to the Brethren, and those that are of the Houshold of Faith, and when by the Will of God or his permission they are violently taken from him, or by any cross chance do decay, he is not so grieved and made sad, as if he had lost any true and chief good: but relying upon God and his fatherly Bounty, ‖whether he have or want these Riches, he hath a continual and diligent regard of his duty; lastly, who doth so get, possess and lose the good things of this Life, as if * he got, possessed and lost them not.

* Psal. 62. 10. Mark. 10. 23, 24. 2 Cor. 9. 7, 8, 9.

† Psal. 37. 21, 26. & 112. 5, 9. Mat. 25. 40. Gal 6. 10.

‖ Phil. 4. 11, 22.

* Cor. 7. 29, &c. Luke. 16. 1, &c.

7. An immoderate love of Honours, or Pride is Ambition and † Arrogancy. Now he who denyeth this, who doth not earnestly

Ambition.

† Mat. 7. 22. Act. 12. 21. Jam. 4. 2. 1 Pet. 5. 6.

earnestly seek after Honours, high Places above others, Dignities and the Applauses of People; and if happily he get them, he is not so delighted in them, as if there did any true and solid happiness consist in them, and ‖ therefore who doth neither himself (for any cause in the least whatsoever) in Speech, Countenance, Gesture, Gate or Going, Habit, *&c.* lift up and advance himself above others; and if he be extolled by others, he doth not delight therein, as in any true and stable good, but always calleth to mind * the Divine Grace and his own vileness and unworthiness before God, and Christian Humility in every State and Condition of Life; so that he doth not grudg or think much to shew himself modest, mild, † affable, and courteous, yea and demiss or humble too, in all places and towards all (except sometimes that Magistrates must have a due regard of the publick Majesty and their own Authority;) and therefore in Gestures and Words, and in ‖ Apparel, Diet, House, and houshold Furniture doth observe a moderation with decorum, to wit, so, that he doth neither unadvisedly render himself

‖ Mat. 6. 1, &c. & 23. 5, 6, 7. Luke. 16. 15. Joh. 5 44. & 12. 43.

* Rom. 12. 16. Phil. 2. 3, &c.

† Eph. 4. 2. Col. 3. 12. 1 Thess. 2. 6, 7. 1 Pet. 3. 8.

‖ Luk. 16. 19. Act. 12. 21. & 25. 23. Jam. 2. 1, &c. & 5. 1, &c. 1 Pet. 3. 3, &c. 1 Tim. 2. 9.

self contemptible, through an affected sordidness; nor greedily catch after vain Glory by an excessive, proud, or disdainful Splendour; lastly, so that he in all things or places sheweth such an habit (or attire of body) as becometh true and serious holiness, and always *clotheth himself with that affection, which will not be ashamed to follow Jesus Christ when he washed his Disciples Feet. * Joh. 13. 14, 15. & 1 Tim. 5. 10.

8. An immoderate love of pleasures is the lust of the flesh. †He denieth it, who doth not at all endeavour the delighting or pleasing of his outward Senses, whereby the flesh enjoys its peculiar pleasures, and therefore † who doth not feed his Eyes with the sight or beholding of things vain or unlawful for pious men, and altogether unprofitable; nor pleaseth his ears with obscene, uncivil and foolish jests, and neither utterreth himself lascivious Quips or Scoffs, or scurrilous and ‖ wanton Verses or Songs, * nor heareth them but sore against his will; who also studieth Sobriety and Temperance, and taketh no operose or toilsom Care for his Palat or Belly; *An immoderate love of pleasures.* † Rom. 13. 12, 13, 14. 2 Pet. 2. 10, 13, 14. Jude v. 8. 12, 16, † Job. 31. 1. Psal. 119. 37. 2 Pet. 2. 14. ‖ Eph. 2. 29. & 4. * 2 Pet. 2. 8.

who in Meat and Drink ſeeketh not thoſe things which are ‖ ſuperfluous, coſtly and ſplendid; nor doth overcharge his heart therewith, ſo as to render himſelf unapt or unfit for the right and due diſcharge of his calling; moreover who ſeeketh to poſſeſs his * Veſſel in Honour, and always and every where obſerveth that true Chaſtity, as it is preſcribed by Chriſt, and carefully ſhunneth all occaſions and incentives to luſt († to wit, Drunkenneſs, Luxury, Riotings, and Banquetings, ‖ Idleneſs, and all vanity in Words, and Geſtures and Behaviour) and on the contrary, doth ſeriouſly plie and delight in all meet helps for the cheriſhing of Continency and Chaſtity (to wit, in * Watchings, Studies, † pious Conferences, ‖ and holy and honeſt Converſation or Company); laſtly, who doth in particular manner commend unto himſelf * faſting, for the better ſubduing of the fleſh, and the greater exciting and ſtirring up of the Spirit, eſpecially in time of the Croſs and Affliction, or any Publick or Private Calamity, and therefore doth not ſo highly prize the reſt or quiet, nor the advantage, nor ſweetneſs of any

‖ Luk. 16. 19. & 21. 34. 1 Pet. 4. 3, 4. 2 Pet. 2. 13.
* 1 Theſſ. 4. 4, 5. 1 Cor. 6. 15, &c.
† Luk. 16. 19. & 21. 34. Eph. 5. 18, 19.
‖ Eph. 4. 28. 1 Theſſ. 4. 11, 12. 2 Theſſ. 3. 8, &c.
* Mat. 26. 41. 1 Pet. 5. 8. 2 Cor. 6. 5.
† Rom. 12. 11.
‖ 1 Cor. 15. 33.
1 Pet. 2. 12.
* Dan 9. 3. Joel. 1. 14. & 2. 15. Jonah. 3. 7. 1 Eſdr. 8. 21. Mat. 4. 2. Luk. 2. 37. 1 Cor. 7. 5. Act. 13. 2, 3, & 14. 23.

of

of theſe things, which may incur or enter into the outward ſenſes; but that he had rather want and be without all thoſe things, than recede from the commands of Jeſus Chriſt, ſo much as a nailes breadth.

The imitating of Chriſt & bearing of the Croſs.

9. Whoſoever is thus minded and diſpoſed, he will at length rightly imitate Chriſt; and to him in particular it will not be grievious, patiently and quietly to take up and bear *the Croſs of Chriſt: that is through † Ignominy, Reproach, ‖ Spoiling of goods, Want, Hunger, Nakedneſs, yea through Priſons, *Fires, Wheels, Croſſes and Swords, &c. after the example of his ‖Captain and Lord (as oft as need ſhall require, and it ſhall ſeem good * unto God) in this way with violence to preſs towards eternal and immortal Glory; and unto a ſtable both Reſt and Happyneſs. For the pious Meditation of this very thing hath added ſo great courage, and ſo mighty reſolution or Spirit to the Apoſtles and Prophets, and other † Holy Men of God of old time, (and alſo in our own age to faithful Martyrs of Jeſus Chriſt not a few) that they have

* Mat. 16. 24. Luk. 9. 24.
† 2 Cor. 6. 8.
‖ Heb. 10. 34. & 11. 36.
* Rom. 8. 35, &c.
‖ Heb. 12. 2.
* 1 Pet. 3. 17. 18.
† Act. 5. 41. & 7. 60. & 14. 25. & 20. 24. & 21. 13. Heb. 11. 3, 5, &c. Rev. 6. 9. & 7. 14.

have gone very often rejoycing and chearful to their Torments, although never ſo moſt cruel: and in the midſt of Fires and Flames have bleſſed God, and Jeſus Chriſt his Son, with Singing and Hymns: † yea, yet further have gloryed in their very Afflictions and Sufferings (and that under the hope of the Glory of the Sons of God) that they were accounted worthy to ſuffer thoſe evils for the ſake of their Lord Jeſus Chriſt, and to ſeal his Truth, and to illuſtrate and ſet forth his Glory with their Blood.

† Rom. 5. 3. & 8. 21, &c.

CHAP.

CHAP. XIIII.

Of Prayer and Thanksgiving, and in particular of the Lord's Prayer.

1. BUt becauſe the whole Life of Believers, (as we have ſaid a little before) and eſpecially their Obedience of Faith, which they conſtantly perform or yeild unto Jeſus Chriſt, is daily expoſed unto divers Dangers, Temptations, and Aſſaults of Satan, the Fleſh, and the World, and obnoxious and lyable to many wants and neceſſities: leſt therefore in ſo difficult a conflict they ſhould faint or deſpair, * Jeſus Chriſt hath willed, that all Believers in general and particular ſhould † in his alone Name, with an unwearied & entire ‖ Faith, and that always * without ceaſing, (but eſpecially in great Temptations and Adverſities) implore and earneſtly entreat the continual Help and Grace of God, and † continually give him thanks for the Benefits and Mercies they have received, by

The uſe & neceſſity of prayer.

* Mat. 7. 7, &c. ch. 26. 41. Luke. 18. 1, &c. † Joh. 14. 13. & 16. 23. ‖ Mat. 11. 24. Jam. 1 5, 6. * Rom. 12. 12. 1 Theſſ. 5. 17. † Phil. 4. 6. Pſal. 116. 12, 13. & 102, & 103, & 194. 1 Tim. 2 1. Col. 3. 17. & 4. 2

this means teſtifying and declaring, that they ow unto God, as the chief and prime Author, their whole Happineſs, and that by his alone Aid, and free Bleſſing or Benefit, they are able to perform, yea and really do perform all things whatſoever are neceſſary to be done or performed for the obtaining of it. Whence ariſe two principal parts, or kinds of Divine Worſhip: Prayer ſtrictly and properly ſo called, or an earneſt entreating of the Divine help for good things to be obtained, or for the taking or turning away of things evill: and giving of Thanks, and ſolemn Prayſing of the Name of God for Bleſſings and Mercies received.

The cauſes and manner of calling upon God aright.

2. Both parts or kinds God every where ‖ commends unto us in his Word: * but eſpecially Jeſus Chriſt in the New Teſtament: whilſt in all places, whether in publick or private, as the caſe or occaſion ſhall ſerve, he commands both to be performed in Spirit and Truth. And indeed as touching Prayer or invocation, Jeſus Chriſt hath not only † commanded it in words, but alſo hath commend-

‖ Pſal. 50. 14, 15. & 91. 14, 15. & 145. 18, 19.

* 1 Tim. 2. 18. Job. 4. 24.

† Mat. 7. 7, &c. Luke. 11. 9.

ed

ed it to us by ‖ his own example: and also hath prescribed * the manner, and a certain form of performing the same, according to which, as an infallible and certain rule, our petitions (whether they be conceived or framed for our selves or others) ought always to be conformed: adding withal a promise, that our Prayers, if so be they be † according to the Will of God (and be accompanied also with a due disposition of us that pray, both in respect of our inward and outward Man: to wit, ‖ with true Repentance for sins formerly committed, firm Confidence * concerning the Grace of God purchased by Christ, † a sincere endeavour after Holiness, and especially ‖ of brotherly Love: also with serious *Attention, devout Submission, and lastly with an †unwearied Diligence and Constancy in Prayer) shall most certainly be heard of God.

‖ Mat. 14. 23. & 26. 39. Luk. 22. 41, &c. Job 17.

* Mat. 6. 9, &c. Luk. 11. 2, &c.

† 1 Joh. 3. 22. & 5. 14.

‖ 1 Joh. 1. 9. Psal. 32. 2, &c. & 51.

* Heb. 4. 16. & 10. 22. Eph. 1. 18. & 3. 12.

† 1 Joh. 3. 21, 22. 1 Pet. 3. 12.

‖ Mar. 11. 25. Mat. 5. 23, 24. & 6. 14.

* Luk. 18. 1, &c. Luk. 18. 10. † Luk. 18. 1, &c. Rom 12. 12 1 Thes. 5. 17.

3. This form of Prayer is called, from the Author of it our Lord Jesus Christ, the Lord's Prayer: whereof there are three chief parts, the Preface, Narrati-

The Lord's Prayer, and its parts.

on, and Concluſion: although this be
‖ Mat. 6.9, &c. Luk. 11. 2, &c. ‖ wholly wanting in *Luke*, nor doth it neceſſarily of it ſelf pertain to the ſubſtance or eſſence thereof.

4. In the Preface we are taught, whom we ought at all times to invocate, or pray unto, and with what heart and in what manner: to wit, our Heavenly Father, or who is in Heaven, that is, unto whom we ought to ſpeak both with an humble, as alſo a Son-like Affection, as one who is not only by nature moſt high and powerful, or the beſt and greateſt (and now not dwelling, as of old
* Exod. 40. 34. † 1 King. 8. 12. time, in * *Moſes* his Tabernacle, † or in *Solomons* Temple between the *Cherubims*;
‖ Act. 7. 48, 49. but dwelling gloriouſly only in the ‖ higheſt Heavens themſelves, the moſt true Seat, and as it were Caſtle of Eternity
* Jam. 1. 17. † 1 Tim. 2. 4. & 4. 10. ‖ Pſal. 103. 2, 3. Joh. 14, 15. &c. Rom. 8. 15. and Immortality, * from whence all good things flow down unto us) but as one alſo who ſhews himſelf † merciful and kind unto all; and is indeed always Fatherly ‖ affected towards all his Faithful or Believing ones; as thoſe whom he always graciouſly loves in Chriſt: ſo that
* Gal. 4. 6. Rom. 8. 17. he will write down all them and them only for * Sons and Heirs of his Heavenly

venly Glory and Immortallity; and therefore as one who both eaſily can and willingly will † largely beſtow all things upon us, that are of a ſaving import: in whom therefore we again likewiſe, and that indeed as unanimouſly joyned or knit together in or by the bond of ‖ brotherly Love, by * the ſame Jeſus Chriſt, our only Patron or Advocate and Mediator, both ſafely may, and of right ought with greateſt reverence and filial Affection to truſt.

† Luk. 11. 10, &c. Jam. 1. 5.

‖ Rom. 12. 10. 2 Pet. 1. 7. * Eph. 2. 18. & 3. 12.

5. The Narration containeth ſix Petitions: of which † the three former do immediately and properly reſpect the Glory of God, and the three following do chiefly reſpect our profit and Salvation: Although both the one and the other by mutual relation and certain conſequence joyntly aim both at the ſame mark, ‖ſeeing that neither the Glory of God can be diſjoyned from our Salvation, and this again likewiſe ought wholly to be referred to that.

The diſtinction of the ſix petitions.

† Joh. 14. 13. 1 Cor. 10. 31. Col. 3. 17. 1 Pet. 4. 11.

‖ Pſal. 50. 14, 15. & 34. 16, 17, &c. & 91.

6. In the firſt Petition then we are commanded to pray, that the Name of God may be ſanctified or hallowed: that the Glory of the Divine Goodneſs,

of ſanctifying or hallowing God's name.

* Wiſdom

* Isa. 6. 3. & 42. 8 & 48. 11. Ezek. 20. 41. & 28. 22, 25. Psal. 96. 97, & 99. † Rom. 10. 6, 9. Eph. 3. 20. & 5. 19, 20. Col. 3. 16, 17. 2 Thess. 1. 11, 12. Rev. 4 8, 9. & 5. 12, 13.

* Wisdom and Power, especially as it is revealed in the Gospel, might every where be rightly known, and worthily celebrated or extoll'd: and therefore that God would assist us and others with his help, whereby both they † and all other men being even provoked by our example and encouragement, forsaking all Idols or profane Deities and Deasters or petty Gods, may above all in Words, Deeds, Hymns, Prayers, Writings, and that as it were with one Mouth, praise and extol the only true God, the Father of our Lord Jesus Christ: ever and anon singing both with Heart and Voice: Holy, Holy, Holy is the God and Father of our Lord Jesus Christ; to him be Praise, Honour and Blessing for ever and for ever. *Amen.*

2 *For the coming of his Kingdom.* * Mat. 2. 2, &c. Col. 1. 6, &c. Eph. 1. 17, 18. & 3. 16, 17.

7. The second Petition is, that his Kingdom may come: that is, * that he himself by a true and plentiful knowledg of the Religion of Christ, which as yet at that time was small and sparing, and as it were advancing or approaching afar off, would more and more direct our hearts unto a solid sanctifying of his divine Name: and that he would be pleased

ſed in a large and plentiful meaſure to beſtow the ſame Grace upon very many others more beſides, † to the end that they alſo might give up themſelves to be ruled by him, or freely ſubmit themſelves to his Laws and Commandments, and that ſo both might daily more and more be made fit and meet ‖ for the Kingdom of Heaven, hereafter to be moſt fully poſſeſt in a bleſſed immortality.

† Iſa. 2. 2, &c. Mich. 4. 1, &c. Pſal. 122. 1, &c.

‖ 1 Cor. 15. 24, &c.

8. The third is, that the Will of God may be done in Earth as in Heaven, that is, that God would grant us, and others that Grace, * that we might every one do his Will, now heretofore expreſſed in his Commandments, as readily and as chearfully, as the holy † Angels in Heaven are wont to performe it. In the next place, that thoſe evils which God either ‖ ſuffereth, or willeth, and procureth to befall us, we may bear them patiently; and without any repining improve them unto our ſpiritual advantage, or proficiency in Faith and Obedience. And furthermore of our Salvation.

3 *Is for the doing of Gods will.*

* Phil. 2. 13, 14. 1 Theſſ. 5. 23, 24. 2 Theſſ. 1. 11.

† Dan. 7. 10. Mat. 18. 10.

‖ Heb. 1. 14. Heb. 10. 36. & 12. 7 &c. 1 Pet. 3. 17. & 4. 12, &c.

9. The fourth is, that he would give us this day our daily Bread: That is,

4 *For daily Bread.*

is, that he would vouchsafe always to
‖ Mat. 5. 25, 31, &c. 1 Tim. 6. 8. Heb. 13. 5. Phil. 4. 11, 12, 13.
give us all things, ‖ which are necessary for us to pass this life withal without any true and reall want or debility of body; and on the contrary, to pass it in Peace and Tranquillity; and to attend upon, and (with a serious cheerfulness of Mind and Spirits) diligently to apply our selves, and to mind those things, that are most sacred and holy: and that those things, which he hath already given us, and bountifully bestowed upon us, he would be pleased continually further to bless them unto us, that so,
* Lev. 26. 26. † Mat. 6. 33. Luk. 10. 41. 42.
being by their help and means, as by * a Staff sustained and supported, we may the better be employed in sanctifying of his †Name, propagating of his Kingdom, and in the doing of his Will, and indeed apply our studies and time unto Godliness without distraction.

5 *For forgiveness of Sins.*

10. The fifth is, that he would forgive us our Debts, as we also forgive our Debtors: that is, that he would graciously pardon unto us in Christ all
‖ Mat. 6. 14, 15. & 18. 21, 35. Luk. 7. 47. & 18. 13. Rom. 4. 7, &c.
‖ our sins at any time committed, either through error and mistake, or Infirmity, or chiefly through Wickedness and Malice;

lice; even as we alſo do from our Heart pardon, and are always ready to pardon all * Injuries and Offences (and that upon this account only, becauſe he willeth and commandeth it) to all thoſe who at any time have hurt or wronged us.

* Col. 3. 12, 13. 1 Pet. 4.8. 1 Joh. 1.7, 9. & 2.7, 9.

11. The ſixth is, that he would not lead us into Temptation, but deliver us from evil: that is, that he would not at any time ſuffer us to be oppreſt † by too ſore and long Temptations, much leſs to be overcome by them, * or to be endangered above our ſtrength, but that he would † always, according to his ſingular power, and alſo Fatherly Love, ſtrengthen and ſupport us by his Holy Spirit: eſpecially in ſore Afflictions, difficult Dangers, and Calamities, and other evils of that kind, by which Satan aſſayeth altogether to deſtroy us, and to turn us from God; leſt haply being too much preſt thereby, we deſign and commit any thing, which may be contrary to his Divine Will, and prejudicial to our own Salvation, or a good Conſcience. Laſtly, that * he would always together with the Temptation afford an happy event or iſſue, that we may be able to bear it,

For the mitigating of Temptations.

† Mat. 26. 41. 2 Pet. 2. 9. Rev. 3. 10. * 1 Cor. 10. 13. † Eph. 3. 16, 17, 18. & 6. 11, &c. 1 Theſſ. 3. 2, &c. 1 Pet. 5. 10. Heb. 13. 20, 21. Rom. 5. 2, &c.

* 1 Cor. 10. 13. 1 Pet. 5. 8, 9, 10. 1 Joh. 5. 18.

it, and ſo at length be delivered from all the ſnares and enticements, and all the fraud and force of Satan, yea and freed from all danger of everlaſting perdition.

A threefold reaſon of theſe Petitions.

12. The Concluſion hath a threefold ground or reaſon, why we ſhould make bold to deſire and ask of God in Prayer thoſe things, of which we have already ſpoken, and conſequently why it becometh us to ask them. Becauſe indeed his is the †Kingdom: that is, becauſe he himſelf only is abſolute, and obnoxious or ſubject to none, being King and Lord of all; and who hath command and right over all; and therefore over even Satan himſelf, though God and Prince of this World. Becauſe alſo his is the Power: ‖ that is, becauſe he alone can do (that is, give, take away, ſend, turn away, permit, hinder,) whatſoever he will, and that according to his own alone Mind and good pleaſure: and therefore is he one, againſt whom Satan, together with the whole World, cannot at all prevail, ſo as for to deſtroy us. Laſtly, becauſe his is the Glory: that is, * becauſe it is he alone and he only, to

†Pſal.145. 11,12,13. & 146. 10. Rev.12.10. 2 Pet.2.4.

‖ Pſal.115. 3. Mar. 14. 36. Rev.12. 7,8.

* 1 Cor.6. 20. & 10. 30, 31. Col.3. 17. 1 Pet. 4. 11. Rev. 10, 5, 6.

to whom we ought to aſcribe whatſoever good we either wiſh for and deſire, or already have and poſſeſs, and unto whoſe alone Glory, as to its laſt end, our whole and univerſal good is to redound.

Of the word Amen.

13. But becauſe thoſe who piouſly worſhip God, are certainly perſwaded of their Prayers being heard, which they pour out or make according to the Will of God, and becauſe they wiſh and moſt earneſtly deſire, † that the everlaſting Glory of God, and their own Salvation, may more and more be promoted by the ſame, therefore is there ſubjoyned the word *Amen*. Which partly contains a certain Affirmation or avouching of the things propounded, and partly alſo a pious Wiſh, and religious Vow of a faithful or believing Soul.

† 1 Joh. 3. 22. & 5. 14, 15. 1 Cor. 14. 16. Pſal. 89. 52.

Of giving of Thanks.

14. The other part or kind or ſort of Prayer largely taken is giving of thanks, * whereby we give thanks unto God by Jeſus Chriſt for benefits already received, whether pertaining to this Life, or to that which is to come: and that both in publick and in private, eſpecially in his

* Eph. 5. 10, 19, 20. Phil. 4. 6. 1 Theſſ. 5. 15, 18. 2 Theſſ. 1. 3. & 2. 13. 1 Tim. 2. 1.

† Psal. 116. 1, &c. 2 Cor. 9. 11, 12, &c. Col. 1. 12. 13. & 3. 16. 17.

his Church: and testify and declare † a thankful and mindful Heart, both by a singular study and exercise of Piety, and by Praises, Psalms, Hymns, Almsdeeds, and other pious Duties, and such as make for the Glory of God and the Good of Neighbour, according to the quality and quantity, both of our own Abilities, and of the Benefits and Mercies we have received.

CHAP.

CHAP. XV.

Of ſpecial Callings, and of the Precepts and Traditions of Men.

1. AND this indeed is the ſum of thoſe Commandments, which are injoyned us of Jeſus Chriſt in common, or which are neceſſary for all Chriſtians to obſerve alike, for to obtain Salvation. Beſides which notwithſtanding every Believer hath his particular calling, which every one is diligently to mind. As for inſtance, * of Magiſtrates, † Subjects; Parents, Children; Maſters, ‖ Servants; alſo * of Husbands, Wives, † ſingle Perſons, ‖ Virgins, * Widows; of † Rich, Poor, *&c.* Of all which we have already before, in ſome part treated of in our expoſition of the Decalogue: and of the reſt there are ſpecial inſtructions or admonitions (but proportionable to thoſe already ſpoken of, and agreeable to every mans ſtate in particular) every where eaſy to meet with in the Holy Scriptures. *Kinds of ſpecial callings.*

* Rom. 13. 1, &c. † 1 Pet. 2. 13, 14. ‖ Eph. 6. 1, &c. * Eph. 5. 22. 1 Pet. 3. 1, &c. † 1 Cor. 7. 8, &c. ‖ 1 Cor. 7. 25, &c. * 1 Tim. 3. 3, &c. † 1 Tim. 6. 17. &c. Jam. 2. 1, &c. & 5. 1, &c.

The Rule that is to be held concerning theſe.

2. Of theſe in general we muſt hold that rule of the Apoſtle, Let every one abide in ‖ that Calling, wherein he was called. The which notwithſtanding if we can, with the ſalvage of piety better, it is free for us ſo to do. For all theſe conditions of themſelves are indifferent: * and therefore do neither commend us unto Chriſt, nor make us hateful or or leſs acceptable to him. Wherefore (for inſtance) there is no greater Sanctity to be attributed to Virginity † or a ſingle eſtate or life, than unto a married eſtate, nor to Poverty, than to a wealthy eſtate, &c. Neither are raſh vows to be made unto God concerning theſe things, whereby to wit, we perpetually tye our ſelves to this, or that, yea whereby we tempt God, and caſt a ſnare upon our ſelves, and our own liberty.

‖ 1 Cor. 7. 20, &c.

* Col. 3. 11.

† 1 Cor. 7. 25, &c.

Of the Commandments of men.

3. But all other works, eſpecially ſuch as are merely outward, which are counted Religious, and which are deviſed by man's ‖ Spirit, beſides and without the Word of God (whether they be impoſed upon mens conſciences, with or by the authority of others, eſpecially of the

‖ Mat. 15. 2, &c. Gal. 4. 9, &c. ch. 5. 1, &c. Col. 2. 8, &c.

the Church, under the pretence of Traditions, or whether they be freely and voluntarily performed by us, with an opinion of Worſhip, if not altogether neceſſary, yet at leaſt meritorious or ſatisfactory) they certainly are not neceſſary to Salvation: Yea further, they are in no wiſe to be thought worthy of the ſpecious or goodly title of works truly good, or of divine worſhip; (much leſs of ſupererogation, or of any excellent, and ſingular ſtrain of Religion) for that they cannot come under the auguſt or ſacred name of true * Obedience, which is of it ſelf acceptable and of right due unto God and Chriſt, our only Lawgiver (and therefore is commanded under the promiſe of Eternal life) yea alſo which are not ſeldom a great hindrance to the † principal and main part of divine Worſhip, (to wit, the loving of God and our Neighbour) and hurtfull to true Piety: eſpecally if, as it often falls out, they be not only equalled with, but alſo preferred before the Commandments of God.

* 1 Joh. 2. 17. Mat. 7. 21, &c. ch. 15. 16. & 23. 23.

† 1 Tim. 4. 8, &c. ch. 6. 3, &c. Tit 3. 8, 9.

CHAP. XVI.

Of the Worſhip and Veneration of Jeſus Chriſt the only Mediator, and of the Invocation of Saints.

The Majeſty that is proper to Chriſt as Mediator.

1. AND hitherto indeed we have chiefly treated of the knowledg and Worſhip of God only. Now followeth and ſucceedeth the Knowledg and Worſhip which is proper and peculiar to Jeſus Chriſt as he is Mediator. For in the ſaid Knowledg, and in the Worſhip which follows from thence, even eternal life alſo is expreſly ſaid to conſiſt, *Joh.* 17.3. For unto Jeſus Chriſt, as the only Mediator of the New Teſtament, is * given all power in Heaven and Earth, and all judgment, † or an univerſal Government is delivered unto him of the Father, that all men ſhould honour him, even as they honour the Father: and ‖ Authority is given him to execute Judgment, becauſe he is the Son of man. Therefore alſo God * hath crowned him with glory and Ho-

* Mat. 28. 18.
† Joh. 5. 22, 23. & 3. 35. & 17. 2.
Joh. 5. 27.
Heb. 2. 8.

Honour, and put all things under his feet, * and hath made him head of his Church over all &c. And furthermore hath given him the Name above every name, † that at the name of Jesus every knee should bow, both of things in Heaven, and things in Earth, and of things under the Earth; and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father &c. Which indeed proper and peculiar Majesty of his, was conferr'd on him by God the Father, ‖ chiefly for our comfort, and is to be acknowledged by us with religious and thankfull Hearts, and continually to be spoken of and praised, unto the glory of God and Christ himself.

* Eph. 1. 21, 22.

† Phil. 2. 9, 10, 11.

‖ 1 Pet. 1. 21. & 3. 22. 1 Cor. 15. 27. Act. 2. 36. & 5. 31. & 10. 36, 42. Rev. 1. 5, &c. & ch. 3. 11.

2. Therefore he that holily and religiously worshipeth Jesus Christ as he is our * Mediator with God (especially since the time he was advanced † to that supreme Right, and set ‖ in the Throne of his Father, at his right hand) that is, he that * adoreth, calleth upon, placeth his † hope and trust in him, and humbly

Religious worship due unto him.

* 1 Tim. 2. 5. 1 Joh. 2. 1, 2.

† Phil. 2. 9, &c.

‖ Heb. 1. 3 & 7. 26. & 8. 1. Rev. 3. 21. * Heb. 1. 6. Joh. 5. 23. Phil. 2. 10, 11. † Act. 7. 59. & 9. 13, 14. 1 Cor. 1. 2.

‖ Joh. 14. 1, &c. 1 Theſſ. 3. 11. 2 Theſſ. 3. 5. *Rev. 5. 8, 9, 12, 13.

giveth ‖ him thanks, and bleſſeth him for the *Salvation purchaſed by him for us, doth altogether well and according to the moſt certain Will of God. And he that doth not acknowledg the foreſaid Majeſty and Glory of his, and therefore refuſeth to yeild unto him this Veneration and Worſhip, he doth both to God and Chriſt great wrong: eſpecially if he accuſe, or rather defame and diſgrace it, under the name of Idolatry, or falſe Worſhip and Superſtition.

Againſt the invocation of or praying to Saints. † 1 Tim. 2. 5. ‖ Col. 2. 18. Rev. 19. 10. & 22. 9.

3. But beſides and over and above this one † Mediator between God and Man, religouſly to worſhip any others either ‖ Angels or Men, whether living or dead (whether they have been really and truly Holy, or only ſo in our opinion only) that is, to give them more than civil reverence, or to invocate and pray unto them, as indeed our Patrons and Advocates with God: or to dedicate Temples, Altars, Feaſts unto them, to offer Sacrifices, to make vows unto them, or to truſt in their Merits and Power, and Grace and Favour with God, &c. we judg wholly and altogether unlawful, and diſpleaſing to God:

God: especially when the business is concerning the dead, although Saints; for that the Holy Scriptures †everywhere affirm of them, that they know not our condition or concerns, and that they no way mind those things that are done under the Sun. Yet that the memory both of the one and the other is holily to be kept, and their vertues with worthy praises to be celebrated, and to be proposed or commended to us and others for our and their imitation, we rightly judg. So far are we either from condemning or any ways blaming the mutual intercession of Believers * who are yet alive, with God for one another.

† Heb. 4. 10. Rev. 14 13. Job. 3. 11. 12, 13, &c. ch. 41. 21. Eccl. 9. 5. 2 King. 22. 20. Isa. 38. 19. & 63. 16.

*Rom. 15. 30. 2 Cor. 1. 11. Eph. 6. 18, 19. Col. 4. 3. 2 Thess. 3. 1. Heb. 13. 18.

CHAP. XVII.

Of the Benefits and Promises of God, and first of Election unto Grace, or Calling unto Faith.

The benefits of God that precede Faith.

1. But that Man might not only be able to do or perform those Commandments of God, which have hitherto been expounded; but that he might be willing to do them readily, freely and heartily, it hath pleased God on his part to do all things, that are *necessary for the effecting of both these in Man: that is, he hath determined to bestow such Grace upon Man that was and is a sinner, whereby he might be apt and fit to perform all that, which is required of him in the Gospel: and further to promise such good things unto him, whose excellency and beauty might far exceed the capacity of all humane understanding, and the desire and certain hope whereof might provoke and inflame the Will of Man actually to yield obedience to the same.

* Jer. 31. 32, 33, 34. Heb. 8. 8, &c. Ezek. 11. 19 & 36. 22, &c. 2 Cor. 7. 1. 2 Pet. 1. 3, 4. 1 Joh. 3. Col. 1. 4, 5. 1 Pet. 1. 3, 4, &c.

same. All which indeed benefits God, who is most merciful in himself, and fatherly affected towards us in Christ, is wont by his Holy † Spirit (whereof we have treated more largely before) both to make known unto us, and also really to bestow and confer upon us.

† 1 Cor. 2. 10, &c. ch. 12. 3, &c. 2 Cor. 3. 6, &c. 1 Joh. 2. 20, 27. Rom. 5. 5. & 8. 9, &c.

2. First therefore God bestoweth Grace ‖ on sinners not only necessary, but also sufficient for their yielding Faith and Obedience, when he calleth them by the Gospel unto himself: and seriously prescribeth to them Faith and Obedience under the promise of eternal Life on the one hand, and the threatning of eternal Death on the other. This Vocation or Calling in Scriptures is sometimes called * Election or Choosing, to wit, unto Grace or the means of Salvation: differing much from Election unto Glory, or Salvation it self, of which hereafter. Now this Vocation is wrought and completed by the † preaching of the Gospel, and the Virtue or Power of the Spirit joyned therewith: and that indeed with a gracious and serious intention to save, and therefore to bring unto Faith, ‖ all those that are called:

Vocation or calling unto Faith.

‖ Mat. 11. 20, &c. Joh. 5. 34, 40. & 6. 44, 45. 2 Pet. 1. 2, 3, 4.

* 1 Cor. 1. 26. 2 Tim. 1. 9. 1 Pet. 2. 9.

† Mat. 28. 18. Joh. 5. 34. Rom. 10. 14, 15. 2 Cor. 3. 5, 6. ‖ 1 Tim. 2. 4, &c. Tit. 2. 11. 1 Pet. 1. 23, 25.

led: whether they really believe and are saved or no, and so obstinately refuse to believe and consequently to be saved.

3. For there is one Vocation that is † effectual, so called rather from the event, then from the bare or sole intention of God, to wit, which doth obtain its saving Effect: not indeed for that it is out of a precise or absolute intent of saving, so administred by some certain and singular Wisdom of God, so as effectually or successfully to agree with the Will of him that is called, by an irresistable Power, or by some Omnipotent force (which is neither more nor less than creation or raising from the dead) so ‖ efficaciously determined to believe, that he cannot but believe and obey: but because man, who is now called and sufficiently prepared, doth not resist God that calleth him, nor set any Bar against the divine Grace, which otherwise he might set against the same. There is indeed another that is * sufficient, but yet withal ineffectual, to wit, which on man's part is without any saving effect, and through the alone voluntary and vincible or avoidable

A twofold sort thereof.

† Rom. 8. 28. 29. 1 Cor. 1. 24, 26.

‖ Act. 2. 4, 13, 48. Rom. 6. 17. 1 Thess. 2. 13.

*Prov. 1. 24. 25. Ez. 12. 1. Isa. 5. 1, &c. Mat. 23. 37. Luk. 7. 30. Joh. 5. 40. Act. 7. 5. & 13. 46. 2 Thess. 3. 1, 2.

Contrary to the Canons of the Synod of Dort ch. 3, & 4.

avoidable fault of man becomes unfruitful, or obtains not its wished and due event and end.

4. The former, which is accompanied with its saving effect, or is already in its exercit act, is sometimes called in Scripture, *Conversion, †Regeneration, a ‖ Spiritual raising from the dead, and a * new Creation: to wit, because by it we are effectually turned from a corrupt course of living, to live †soberly, justly, and piously, and are raised of God from a ‖ death of sin, or a deadly custom of sinning, unto a Spiritual life, or Holy way of living: Lastly being reformed according unto the * similitude or likeness both of the doctrine and of the life of Christ, we are as it were begotten again: and so by repentance and faith are in him made † new Creatures.

Conversion or regeneration on Gods part.
*Act. 3. 19, 26. 1 Thess. 1. 9.
† Joh. 3. 5, &c. Jam. 1. 18.
‖ Eph. 2. 6.
* Gal. 4. 19. 2 Cor. 5. 17. Eph. 2. 10.
† Tit. 2. 11, 12.
‖ Rom. 6. 2, &c.
* Rom. 6. 17.
† Eph. 2. 24. Col. 3. 10.

5. Man therefore hath not saving † Faith of or from himself; nor is he born again or converted by the power of his own free will: seeing in the State ‖ of sin he cannot so much as think, much

Faith and conversion are not of our selves.
† Mat. 11. 17. & 13. 11. & 16. 17. &c.

‖ Mat. 7. 17. & 12. 34. Joh. 6. 44, 45, 65. & 3. 5, &c.

less

leſs will or do any good, which is indeed ſavingly good (ſuch is in ſpecial manner Converſion and ſaving Faith) of or from himſelf : but it is neceſſary that he be regenerated, and wholly renewed * of God, in Chriſt, by the word of the Goſpel, and by the virtue of the Holy Spirit in conjunction therewith : to wit, in underſtanding, affections, will, and all his powers and faculties, that he may be able rightly to underſtand, meditate on, will and perform theſe things that are ſavingly good.

* Phil. 1. 5, 6. & 2. 13. Eph. 2. 1, &c. Jam. 1. 17, 18. 1 Pet. 1. 23.

But from the grace of God alone.

6. We conclude therefore that the grace of God is † the beginning, ‖ progreſs, and * complement of all good: ſo that not ſo much as a regenerate man himſelf can, without this preceding, or preventing, exciting, following and co-operating Grace, think, will, or perform any thing that is ſavingly good : much leſs reſiſt any † temptations, that do draw and entice unto evil. Inſomuch that Faith, Converſion, and all good works, and all pious ſaving actions, which any one can think of, are wholly to be aſcribed to the Grace of God in Chriſt,

† Eph. 2. 5, 18. Tit. 2. 11, 12, 13. & 3. 4, 5. Phil. 1. 6. ‖ Joh. 15. 5. 1 Cor. 1. 4, &c. * 1 Theſſ. 5. 23, 24. Eph. 6. 13. † Mat. 26. 41. 1 Cor. 10. 13. Eph. 2. 4, &c.

Christ, as their principal and primary cause.

7. Yet may man ‖ despise and reject the Grace of God, and resist the operation of it: so that, when he is called of God unto Faith and Obedience, he may render himself unfit to believe, and obey the divine Will; and that by his own proper fault, and that too, true and vincible; either through * secure inadvertency, or through † blind prejudice; or through ‖ inconsiderate zeal, or through an inordinate love of the * World, or of † himself, or other irritating or provoking causes of that kind. For such an irresistible Grace, or force, which, as to its efficacy, is neither more nor less than Creation, not Generation properly so called, nor raising from the dead (and which doth effect the very act of Faith and Obedience in such manner, that it being afforded or granted, a Man cannot but believe and obey) cannot certainly but altogether ineptly and unwisely be there made use of and applied, where free Obedience is seriously commanded, and that under the promise of an exceeding great reward, in case it be perfor-

The grace of God may be resisted.

‖ Ezek. 12. 2. Prov. 1. 24, 25. Mat. 13. 19. & 23. 37. Act. 7. 51. & 13. 46.

* Mat. 13. 19.

† Joh. 7. 3, 4, 5, 51.

‖ 2 Cor. 3. 13. Rom. 10. 2, 3.

* Luk. 14. 18.

‖ Joh. 5. 44.

performed; and under the threatning of the soreſt puniſhment, if it be neglected. For in vain and without cauſe doth he command this Obedience, and require it of another, and promiſe to reward the Obedience, who himſelf both ought and will work the very act of Obedience by ſuch a force as cannot be reſiſted; and ineptly & againſt reaſon is he rewarded, as one truly and really Obedient, in whom this very Obedience is effected by ſuch a kind of force of another's. Laſtly, puniſhment, eſpecially eternal, is unjuſtly and cruelly inflicted on him, by whom this Obedience is not performed through the ſole and alone defect of that irreſiſtible Grace; which is indeed neceſſary, as one diſobedient, who really and indeed is not diſobedient. That we may not now ſay, that it is every where in the Scriptures affirmed of ſome, that they have * reſiſted the Holy Ghoſt, that they † judged, or rather made themſelves unworthy of eternal Life; ‖ that they made void the Counſel of God againſt themſelves: that they would not * hear, † come, ‖ obey, that they have * cloſed their ears, and † hardened their hearts, &c. And of others

Another twofold reaſon for reſiſtible grace.

* 2 Cor. 4. 4. 2 Theſſ. 3. 2. 2 Tim. 3. 2, &c. 1 Joh. 5. 4. &c.
† Act. 7. 51.
‖ Act. 13. 46.
* Luk. 7. 30. † Prov. 1. 24, 25.
‖ Joh. 5. 40. * Act. 7. 39.
† Zech. 7. 11, 12, 13. Jer. 5. 3.

others, that they heard the Word readily and ‖ willingly: that they obeyed the Truth and the Faith; that they shewed themselves attentive and teachable; that they * attended unto the Truth of the Gospel; that they received the Word with chearfulness; and that they were therein more generous then those who rejected the same; lastly, that they obeyed the Truth, or the Gospel from the Heart, &c. All which things certainly to attribute to those who either can no ways believe or obey, or cannot but believe and obey when they are called, is doubtless too inept or weak, and plainly ridiculous.

‖ Act. 28. 24. Heb. 3. 12, 13. & 4. 2. Psal. 95. 7, 8. *Act. 2. 41. & 13. 47. & 6. 7. & 17. 11. Rom. 6. 17. 1 Pet. 1. 22.

8. And though there be a very great disparity of * Grace according indeed to the most free dispensation of the Divine Will: yet doth the Holy Spirit bestow and confer so much † Grace upon all Men both in general and in particular, to whom the Work of Faith is ordinarily preached, as is sufficient to beget Faith in them, and to carry on their saving conversion gradually unto the end. And therefore not only those, who do actually believe and are converted; but also

Sufficient grace is afforded to all that are called.

*Rom. 12. 6, &c. 1 Pet. 4. 10. † Mat. 11. 21. Tit. 3. 4, &c. 1 Pet. 1. 23. & 2. 9. Jam. 1. 18. 2 Cor. 3. 6. Heb. 4. 12.

‖ Iſa. 62. 2. Ezek. 18. 11. Prov. 1. 24, &c. Mat. 23. 37. Luk. 8. 12. *Tit. 2. 11, 12. 2 Tim. 1. 9. 2 Cor. 5. 20. & 6. 1, &c. Iſa. 5. 2, &c. Pſal. 85. 13, 14. Joh. 5. 34. & 10. 10.

alſo thoſe, ‖ who do not actually believe and are not really converted, have ſufficient grace vouchſafed to them, to believe and to be converted. For whomſoever God doth call unto Faith and Salvation, he * calleth them ſeriouſly; that is to ſay, he doth not call them only in outward ſhew, or only by his vocal Word (to wit, as therein his ſerious Precepts and Promiſes are held forth to thoſe that are called in general) but alſo with a ſincere, and every way unfeigned intention of ſaving them, & will of converting them: So that he never intended any decree of abſolute Reprobation, or immerited or undeſerved blinding or hardening to precede or paſs before concerning them.

CHAP.

CHAP. XVIII.

Of the promises of God that are performed in this life, to those that are already converted and are Believers; that is, of Election unto Glory, of Adoption, Justification, Sanctification, and of Obsignation or Sealing.

1. CONcerning Men that are sinners, but yet are already effectually called and converted by the Grace of God unto the Faith of Jesus Christ, and who do by the help of the same Grace, by true Faith, order their life according to the Commandments of Jesus Christ, God is pleased and useth to exercise towards them, and to prosecute them with several † saving acts, but of two sorts: of which indeed some pertain to this Life, others to that which is to come.

Five saving acts about or towards believers in this life.

† Rom. 8. 28, &c. Eph. 1. 3, &c.

2. The acts which pertain to this Life are five: of which the two former are Election unto Glory, and Adoption, or Divine Filiation, or Sonship. By the

1. Election unto Salvation
2. Adoption or Sonship.

* Mar. 13. 20. Jam. 2. 5. Rom. 8. 29.

one of which * they that are already converted, and do truly believe, are ſeparated from the profane rabble of thoſe that periſh, and being exempted out of the number of thoſe that are to be damned, (as to their preſent eſtate) are as it were ſet apart for God's own peculiar Treaſure: By the other the ſame are moreover more nearly or throughly taken into the † Houſhold of God, and ſo unto a Right of the Heavenly inheritance, in due time to be entred upon, and ſo are ranked and regiſtred among thoſe that ſhall be ſaved, or among thoſe whom God will no ways puniſh, but will pardon unto them their Sins freely in or through Chriſt. Although Adoption * elſewhere in Scripture is wont alſo to denote the very Redemption it ſelf of our bodies, or the bleſſed Reſurrection, to wit, becauſe the complement and conſummation thereof will then and there at length appear.

† Joh. 1. 12. Rom. 8. 17. Gal. 3. 26. & 4. 5, 7.

* Rom. 8. 23. Luk. 6. 36. 1 Joh. 3. 1, &c.

3. Juſtification or abſolution.

3. To theſe are immediatly joyned other Acts, as Juſtification, Sanctification, and laſtly a certain ſingular or peculiar Obſignation or Sealing by the Holy Spirit. Juſtification is a merciful and gracious

gracious and indeed full absolution or discharge of a Sinner that truly repenteth and believeth, from all †guilt before God, through and for the sake of Jesus Christ apprehended or laid hold on by true Faith: or a gratuitous or free remission of all Sins, obtained or received by true Faith in Jesus Christ, yea further also, a liberal and munificent imputation of Faith it self * unto, or for Righteousness, for that indeed in God's judgment and account we attain not unto it, but of Gods mere pure grace, †and by Faith only in Jesus Christ, (but yet a living one, and such as worketh by love) without all merit of our own works. And this is the meaning of that Article of the Creed, when we say, I believe the remission or forgiveness of Sins.

† Psal. 32. 1, &c. Luk. 18. 13, 14. Act. 10. 43. & 13. 38, 39. Heb. 8. 12. Rom. 3. 24, &c. * Rom. 4. 3, &c. & 5. 1, &c. † Gal. 2. 16. Eph. 2. 4, &c. Tit. 3. 4, &c.

4. Sanctification in special manner so called (for †otherwise sometime in the Sacred Scripture it is taken for Regeneration also or Conversion, or effectual Calling (of which before) or finally for any Spiritual cleansing whatever, although it be only outward) is a certain, more perfect, and which continually grows and increaseth, separation of the

4. *Sanctification strictly taken.* † 1 Cor. 1. 2. & 6. 11. Heb. 2, 1. 2 Thess. 2. 13. 1 Pet. 1. 2. Act. 20. 32. & 26. 18.

Sons or Children of God from this impure or unclean World, being partly a more plentiful and fuller enlightening of true Believers, and such as out of Faith diligently perform and do their duty in the * knowledg of the Will of God (which even God oftentimes is wont to effect and work in many and admirable manners) partly a more † effectual and through-extimulation or engaging of them unto a constant hatred of Sin, and study of Holiness & true Godliness, and a confirmation of them in this zeal or earnest affection: so that the Will of a Man that is a true Believer is made more prone and enclined, yea more chearful unto vertue every day than other: And these obstacles or hindrances, which otherwise he is wont to meet with in his study of piety and vertue, he either suffereth them not to be lay'd in his way, or being laid he diligently and carefully removes them, and couragiously and chearfully overcomes them.

* Joh. 7. 17, 18. Joh. 2. 20, 27. Heb. 6. 4, & 10. 10, 14.
† 1 Thess. 5. 23. 2 Tim. 2. 21.

5. *Obsignation or Sealing by the Holy Spirit.*

5. Obsignation or Sealing by the Holy Spirit, is a more solid and strong confirmation * of us in a true confidence

* Rom. 5. 5. & 8. 15, 16. 2 Cor. 1. 21, 22. & 5. 5.

and

and hope of the Heavenly Glory, and certainty or assurance of the Grace and Favour of God, whereby it comes to pass that Believers, as by an earnest or certain pledg received, are more and more assured of their Adoption, Justification and finally of their following Glorification, and unless themselves hinder it, they may be preserved even unto * the end, in a sence or feeling of the Grace of God, and in true Faith against all manner of temptations, or may have the gift of a total and final perseverance vested in them and bestowed upon them.

* Eph. 1. 13, 14. & 4. 30. 1 Cor. 1. 8, 9. Phil. 1. 6, 7, &c.

6. And these kinds of gracious acts God exerciseth towards all those, and only those (though unequally and in different measure) who truly believe and repent: of whom therefore in the Scriptures we find three sorts or orders. 1. Of those † who are called novices or beginners, and who are newly or but lately converted to the Faith, who together with a sincere assent do withal bring indeed a serious and deliberate purpose or resolution of obeying the Divine Will: but yet such, as when Persecution, or the Cross and Affiictions, or other dangerous Temp-

Three sorts of just or justified Persons in this life.

† Mat. 13. 20. Luk. 8. 12, 13, 14. 1 Cor. 3. 1, &c. Gal. 1. 6, &c. Rev. 2. & 3. ch.

tations do ariſe, doth immediately again grow weak, or ſometimes alſo vaniſheth, and wholly decayeth. 2. Of thoſe * who do for ſome time remain conſtant in the true Faith, and this ſame holy reſolution and purpoſe, and for a while alſo demonſtrate the truth of their Faith by good works: but yet notwithſtanding at length, what through the enticements of the World, or of the Fleſh, or of Satan, or by ſome violent Tyranny, they defect and revolt from the Faith, as overcome or wholly diſcouraged and broken. 3. Of thoſe, who either without any defection or interruption, do continually perſevere and hold out in the ſaid pious reſolution, † and in holy Works, even unto the end: or who having once or again lapſed or fallen, or * ſomewhat more often revolted, do again ſeriouſly repent: and ſo being reſtored again by the Grace of God, do at length finally perſiſt and hold out. Therefore the two former orders of Believers are indeed truly elected, adopted, and juſtified, but not altogether abſolutely, nor but for a time: to wit, ſo far and ſo long as they are and remain ſuch: but the third and laſt ſort only even finally, and peremptorily

* Mat. 10. 17, &c. & 24. 9, &c. 1 Theſſ. 3. 3, &c. 1 Tim. 1. 19. & 4. 1, &c. Heb. 6. 4, &c. & 10. 31. 2 Per. 2. 18, &c. & 3. 17, 18.

† Mat. 10. 22. & 24. 13. Luk. 21. 19. Eph. 3. 16, &c. Col. 1. 21, &c. & 2. 5, &c.

* Luk. 22. 32. 2 Cor. 1. 7, 8, &c. & 7. 10. 2 Tim. 2. 25, 26. Mat. 10. 22. & 24. 13.

peremptorily, to wit, according to that which we read in the Gospel: He that continueth to the end, the same shall be saved.

7. For these acts are Divine acts, which are sometimes continued, and sometimes interrupted: to wit, which so long continue and take place here, as the requisite condition thereof (that is, Faith and Holiness that are agreed upon by Covenant) endureth and abideth in us. But they are interrupted when we no longer stand to our Covenants; or when we do or commit such acts as can no ways consist with true Faith and a good Conscience: according to that of *Ezekiel*, † If the just or righteous shall turn away from his righteousness, and do iniquity, according to all the iniquities, which the wicked shall do, shall he do it and live? all the righteousnesses which he hath done shall not be remembred: for his prevarication wherewith he hath prevaricated, and for the sin wherewith he hath sinned, for them, I say, he shall die. Whereunto are consonant very many other sacred testimonies of like sort, together with examples.

The confutation of an error.

† Ezek. 18. 24. Rom. 11. 12, &c. 1 Cor. 9. 27. & 10. 11, 12, &c. Col. 1. 21, 23. Heb. 3. 6, 14. & 10. 35, 36. Rev. 2. 10. & 3. 11, 12.

CHAP. XIX.

Of the Promises of God pertaining to the life to come, or of the raising again of the dead, and eternal Life.

Three saving acts in the World to come.

1. THe acts of God pertaining to the life to come, are the raising again from * death (or instead thereof a sudden change of our mortal nature) and Glorification, or the † bestowing of Heavenly Glory and Life eternal: according to those two last Articles of the Apostles Creed: I believe the Resurrection of the Flesh, and the Life everlasting.

*1 Cor. 15. † Mat. 25. 31, &c.

1. The raising of the dead.

2. This raising will be at * the second and glorious coming of Jesus Christ unto the general Judgment: to wit, when he shall raise unto life again all the † dead, both the just * and unjust, and judg both them, and those that shall then remain alive, † at the Judgment-seat of his Father, and assign or award unto them all just rewards or condign punishments, according to * the quality and

*Mat. 16. 27. & 25. 31, &c. † Rev. 20. 12, 13. * Act. 24. 15. † Rom. 14. 9, 10, 11, *12. 1 2 Cor. 5. 1.0.2 Thess. M 7, &c. 3 at. 25. 1, &c.

and quantity of their Works, which they have done in the body, whether good or evil. For then he ſhall raiſe up his faithful ones, and Saints, which † were indeed dead, out of the duſt of the Earth, unto a Life eternal and bleſſed, and ſhall endow them alone with a glorious and incorruptible body: And thoſe which he ſhall then* find alive, and ſurviving of them, thoſe he ſhall on a ſudden, and as it were in a moment, change, and make them immortally bleſſed with the other,

† 1 Theſſ. 4. 16. 2 Cor. 5. 4, &c. Phil. 3, 21.

2 *The changing of thoſe alive.*

*1 Theſſ. 4. 16. 1 Cor. 15. 51, 52.

3. This-like raiſing, and in part a change, ſhall be immediately ſucceeded by that bleſſed Glorification, which is the complement of all the other acts: † whereby the Lord Jeſus (after he ſhall have deſcended from Heaven with a ſhout, with the voice of the Archangel, and with the Trump of God to the now ſaid Judgment) ſhall take them, being raiſed by the Angels of his power, with himſelf into the Air, and moſt powerfully deliver or tranſlate them from ‖ the univerſal corruption or total deſtruction of the whole World (being then to be altogether on a flame) into the everlaſting and

3 *Glorification & life eternal.*

† 1 Theſſ. 4. 16, 17. Mat. 24. 30, 31. & 25. 31, &c. 1 Joh. 3. 1, &c.

‖ 2 Theſſ. 1. 8, &c. 2 Pet. 3. 10, 11.

* Heb. 2. 5. 2 Pet. 3. 13. Rev. 21. 1. † Joh. 12. 26. Mat. 25. 21, 23. Luk. 22. 29, 30. Rev. 3. 12, 21. & 14. 13. & 21. 23. & 22. 5.

and glorious manſions * of the Heavens (which in the Scriptures are called new Heavens, a new Earth, and the World to come) and ſhall give them to enjoy unſpeakable † joy with himſelf, and with God, and with his holy Angels for ever and for ever.

CHAP. XX.

Of the Divine threatnings and puniſhments of the Wicked, pertaining both unto this Life, and unto the Life to come: to wit, of Reprobation, Hardening, Blinding, and of eternal Death and Damnation.

Four Acts of Anger or Wrath and Revenge about unbelievers.

1. TOwards the Wicked and Unbelievers, ‖ or thoſe who refractorily or obſtinately refuſe to believe and repent, and who, although they have been long and much called upon, admoniſhed, reproved, chaſtened, *&c.* do yet nevertheleſs perſiſt to diſobey the Goſpel, God is minded to exerciſe acts altogether contrary to the former, and they

‖ Mat. 10. 14, 15. & 11. 20. Luk. 19. 41. Rom. 2. 2, &c. 1 Theſſ. 2. 15, 16.

no

no less severe, than just and holy, the which he hath threatned them with in his Word, and do pertain partly to this life, partly to that which is to come.

2. The acts pertaining unto this Life are Reprobation or Desertion; Also Blinding and Hardening, and other temporal punishments of that or the like sort, of which the first is the just casting of wicked men off: to wit, * when God will no longer have or account them for his people: and therefore doth righteously withdraw from them the † Grace of his holy Spirit, which hath been so often despised by them; yea sometimes also he thinks not meet to bestow upon them those outward means, which he is wont ordinarily to make use of for the Salvation of his people: to wit, by leaving them in their own darkness and sins, without true Pastours, Godly Teachers or Monitors, and diligent Searchers out of Truth.

1 Reprobation or casting off.

* Mat. 8. 12. & 21. 43. Rom. 11. 2, 20, &c.

† Joh. 12. 35. Luk. 13. 24. & 17. 22. Mat. 10. 14, &c. Act. 14. 16. Rev. 2. 5, &c.

3. Next followeth Blinding and ‖ Hardening: to wit, when these sinners being now left destitute of the light of Heavenly Truth, are by Gods permission and just judgment deeply involved in

2 Blinding & Hardening

‖ Isa. 6. 9. Mat. 13. 14, 15. Joh. 12. 40. Act. 28. 26.

* Rom. 9. 18. & 11. 8. in * groſs ignorance and errours, and in wonderful and divers manners ſeduced: and when they are given up to their own † unclean luſts, or left to their vile or filthy affections, or are on every ſide expoſed to the temptations, deluſions, and ‖ 2 Cor. 4. 4. 2 Theſſ. 2 11, 12. ſnares of ‖ Satan: alſo when their wicked counſels, endeavours, and * practiſes * Pſal. 10. 4, &c. & 71. 4, &c. are ſuffered for a time to go on with ſome happy ſucceſs, and themſelves for a while Jer. 44. 17, 18. to ſin ſcot-free; laſtly ‖ when manifold Deut. 32. 14, 15. occaſions of erring and ſinning are preſented to them: and their † Conſciences ‖ Ezek. 14. 5, 9. Iſa. 63. 16, 17. in the mean while are not pricked or troubled with any ſad remorſe or ſerious † Eph. 4. 19. Rom. 11. 8. ſorrow for their ſins committed, *&c.* All which things indeed, and very many other more of like ſort, profane men are wont to turn to their own deſtruction. From whence there groweth or encreaſeth more and more a ſtrange blindneſs of mind, an obſtinate hardneſs of heart and filthy greedineſs of ſinning: and finally a thick and groſs darkneſs; that is, a certain brutiſh ignorance of God, and ſecure profaneneſs of life doth wholly ſeize and poſſeſs them. And ſometimes indeed thoſe acts are ſeconded

3. Exemplary puniſhing.

and

and followed even with ‖ some exemplary also and publick punishment of these men in this life, and such as is visible or obvious to the sight of all.

‖ Exod. 9. 16. Act. 12. 21. & 5. 5. 1 Cor. 10. 5, &c. 2 Pet. 2. 5, 6. Jude. 4, 5, 6.

4. The penal acts that pertain to the life to come, are most usually contained under the words of the Wrath and Vengeance of God, also of * Judgment and Condemnation, † whereby God will not only by judgment irrevocably pass or give away ‖ from the wicked and unbelievers immortal glory, but will also inflict upon them the torments of Hell and eternal punishments. Which indeed shall be done openly at the last day, when he shall throw them, together with the Devil and his Angels, into everlasting fire, * that there they may be punished with everlasting destruction, being banished from the presence of God, and his glorious power.

4. *Eternal Damnation.*

* Mar. 3. 29. Rom. 2. 5. 2 Thess. 1, 5. 2 Pet. 2. 9. & 3. 7. Jude. v. 7.

† Rom. 5. 16. & 8. 1.

‖ Mat. 8. 12. & 22. 13. & 25. 41, 46.

* Mat. 25. 41. Jude. v. 7. 2 Thess. 1. 9.

5. And these things being thus finished, there shall immediately † arise that new World, wherein dwelleth Righteousness, and where Jesus Christ, our Lord and King, having wholly or utterly destroyed all his Enemies, shall deliver up or restore the Kingdom to ‖ God and his Father,

The new World to come.

† 2 Pet. 3. 13. Rev. 21. 1, &c. & 22. 1, &c.

‖ Rev. 2. & 3. 1 Cor. 15. 24, &c.

ther, that from thenceforward, God may be all in all.

CHAP. XXI.

Of the Miniſtry of the Word of God, and of the Orders of Miniſters.

The uſe & neceſſity of the Sacred Miniſtery.

1. AND this indeed is the Will of God, which is neceſſary for us to know, for that it conſiſts of ſuch like moſt holy Precepts and ſo excellent Promiſes, the which, that it might become known unto miſerable mortals, and be continually ſet before their eyes, it pleaſed that great Pitier or Compaſſioner of mankind, that it ſhould not only be tacitly inſinuated or conveyed into them *by private reading of the ſacred Scripture: but alſo that it ſhould by open and publick preaching be every where proclaimed, and daily and openly as it were implanted, and inculcated or beaten in to them.

* Mar. 28. 19, 20. Act. 10. 41, &c. Rom. 10. 14, 15. 2 Cor. 5. 19, 20. 2 Tim. 4. 2, &c.

The immediate Election & ſending of Miniſters.

2. And that it might be rightly or or duly performed, there was firſt of all

all neceſſary a ſolemn and immediate both election or ſeparation, † and miſſion or ſending forth of ſome certain men, for the diſcharge of the ſaid office; and the ſame indeed accompanied and backt with an infallible inſtruction, and a certain irrefragable authority, or ſpiritual power. Wherefore the Lord Jeſus pitched upon or deſigned him ‖ certain Ambaſſadors extraordinary, as eminent and ſingular Miniſters of his: and furniſhed them with all gifts * and virtues of the Holy Ghoſt neceſſary for the diſcharge of this their Embaſſage: and † continually ſo ruled, governed, ſtrengthned, and confirmed them; that they did not only once alone openly & publickly declare this Will of God, and ſolidly by all kinds of ſigns and miracles eſtabliſh and confirm the ſame: but alſo every where gathered them ‖ Aſſemblies or Congregations of pious men, among whom the preaching of this his Will, as far as might be, might always flouriſh, and be preſerv'd whole and entire, to wit, for the continual edification or building up of all that were called in the true and ſaving Faith of Jeſus Chriſt.

†Rom.10. 15. Eph.2. 20, &c. Rev. 21. 14.

‖ Act.1. & & 10. 41, &c. 1 Cor. 12. 28, &c. Eph. 4. 11.

* Mar. 16. 15, &c. Act.2. 1, &c. 2 Cor. 12. 12. Heb. 2. 3, 4.

† Act. 13. 1, &c. & ch.16.6,7.

‖ Eph. 4. 12. Act. 14.21, &c. & 15. 36. & 19. 8.

3. And

The singular authority of the Apostles.

3. And indeed these first and chief Preachers were * the Apostles: who as in teaching and gathering Churches, so in the governing and keeping them together, used such Authority, † as they had immediately received from the Lord Jesus: to wit, ‖ such as was uncontrollable and unquestionable, and to which all Believers were bound to yield and obey. And to these indeed were joyned both * Prophets and Evangelists, and Teachers and Pastors, and other such like, who also themselves used and bestowed their utmost diligence and pains, either for the gathering of new Churches or Assemblies, or afterward for the nourishing and feeding and further instructing of these that were already gathered by the Apostles.

* Mat. 10. 1, &c. & 28. 19, 20. 1 Cor. 12. 28.
† 1 Cor. 5. 3, &c. 2 Cor. 10. 1. 2, &c. & 13. 10. 2 Thess. 3. 6, 14.
‖ 1 Thess. 2, 13. 2 Thess. 2. 19. 2 Tim. 3. 14.
* Act. 15. 32. & 21. 8. 1 Cor. 12. 28. Eph. 4. 11, 12.

Their following success.

4. But when such Foundations and first beginnings had now been laid by these; lest when they were either absent, or dead, those Congregations should be scattered, and decay again or come to nought, and so by this means, this divine and saving Doctrine by little and little should vanish away and be lost; they every-where in those places where Churches

Churches were already gathered, appointed them their ſucceſſors: to wit, † Biſhops, Elders and Deacons: by whoſe help endeavour and care thoſe Churches might continually be preſerved, and as much as might be, alſo encreaſed in number: and gave expreſs advice and command, that the ſame afterwards at all times and in all places ſhould be done in all Congregations: giving withal an ‖ exact deſcription, what manner of perſons they ought to be, who were thenceforth to be ſet over the Congregations for this end.

† Act. 14. 23. & 20. 28. Heb. 13. 7, 17. Phil. 1. 1. 1 Tim. 4. 16. & 5. 17.

‖ 1 Tim. 3. 1, &c. Tit. 1. 5. 6, &c.

5. And they indeed therefore appointed * Biſhops and Elders, that both of them by preaching the Goſpel, by teaching wholeſome or ſaving Truth, by confuting errors contrary thereunto; alſo by exhorting, comforting, reproving, correcting, ruling, and laſtly by going before others, by † their example, *&c.* might preſerve or keep together the Churches already planted, and by a continual ſucceſſion, to their utmoſt power, might propagate the ſame. And they ordained Deacons, ‖ that, after they had been firſt proved or tryed, they might diligently

Biſhops and Elders.

* Act. 20. 28. 2 Tim. 2. 24, 25. & 4. 2, 5. Tit. 1. 9, &c. & 2. 5, 17.

† 1 Tim. 4. 12. Tit. 2. 7. 1 Pet. 5. 3.

‖ Act. 6. 1, &c. 1 Tim. 3. 9, 10, &c.

ligently employ themſelves, in gathering and diſtributing alms, and in pious, and tender care-taking of the poor in the ſaid Congregations. From whence ariſeth the perpetual neceſſity, and manifold uſe of the whole Miniſtry of the Church.

The authority of thoſe limited.

6. But becauſe after the Apoſtles days, and thoſe firſt Preachers of the Goſpel, or Founders of the Church (when the doctrine of the Goſpel had now already been fully enough propoſed, and in the judgment of God himſelf abundantly confirmed, and laſtly clearly committed to writing) that immediate ſending of Miniſters ceaſed, together with infallible inſtruction, and the undoubted aſſiſtance of the Holy Spirit: therefore an irrefragable Power, or infallible Authority, in teaching and ruling, hath no more place alſo. Which alſo even the Apoſtles themſelves were minded to teſtify, when they gave, and left unto the Biſhops and Elders, a certain * and perpetual rule of Doctrine and form of Diſcipline: according unto which theſe were to teach and rule the Churches for the future by: and expreſly commanded them,

* 2. Tim. 3. 10, 14. Act. 15. 24. 1 Cor. 14. 37, 38. Tit. 1. 5.

them, and ſeriouſly charged them, that they ſhould diligently keep the † pattern or form of ſound words, which they had heard of them; and that they ſhould remember, and hold faſt that ‖ faithful doctrine, which they had learned: and therefore bade an * Anathema to thoſe who brought any doctrine contrary to, or differing from that, which they themſelves had delivered, † and withal injoyned the Churches, that they ſhould receive or admit of no other doctrine beſides that, which they had received from the Apoſtles, no although even an Angel from Heaven brought it.

† 2 Tim. 1. 13, 14.

‖ Tit. 1. 9.

* Gal. 1. 8, 9.

† Rom. 16. 17.

7. But ſince it is the Duty and Office of all Biſhops and Elders ‖ to teach, and * govern the Churches, according to that form that is laid down by the Apoſtles, it appears manifeſt enough, that they have not by any divine right any † Command & Power or Authority, properly ſo called, one over another. And yet do we not therefore notwithſtanding altogether diſallow of, much leſs proudly reject, thoſe degrees of Teachers, and Rulers, which have now long ſince been appointed, and every where hither-

Of degrees and order among them.

‖ 2 Tim. 1. 13.

* 1 Pet. 5. 2, 3.

† Mat. 20. 25, &c. & 23. 8.

to taken place in diverſe Churches of Chriſt, for order and decorum's ſake, or for preſerving good order; (For indeed God is not the‖ Author of Confuſion, but of Order) if ſo be they do not at length degenerate into Tyranny, and make ſhew of ſome worldly Dignity and Power rather, than of a ſpiritual Miniſtry, and of that modeſty and moderation which becometh the Diſciples of Chriſt.

‖ 1 Cor. 14. 33, 40. 1 Tim. 3. 15.

Againſt the manifold abuſe thereof.

8. But if any one ſhall abuſe the pretence of this order unto pride & haughtineſs; and in particular, if any by theſe degrees ſhall not ſtick to climb ſo high, as arrogantly to aſſume unto himſelf not only a ſupreme *Right* to determine in matters of Religion, and to decide all Controverſies of Faith, * but alſo to uſurp Lordſhip over the Lords Heritage, and over his fellow-ſervants, yea over Kings, and Princes: yea further, whether directly or indirectly, to uſurp a coactive power (that is, armed with outward force, or upheld by the ſecular arm) to puniſh others: yea to puniſh them with the Sword and with Death, who cannot out of Conſcience attribute this Authority unto him (or who refuſe

* Mat. 24. 49. Luk. 12. 42, &c. 3. Joh. 9. 2 Theſſ. 2. 4, &c. 2 Pet. 2. 1, &c 2 Cor. 11. 20. Rev. 11 7. & 13. per tot. Gal. 4. 29.

to

to ſubſcribe to his Determinations, Decrees and Statutes) though in all other reſpects they be good and loyal ſubjects to the Common-wealth: if any, we ſay, ſhall under this pretence uſurp ſuch a power in the Church of Chriſt, or any other whatſoever like it; or at leaſt attribute to himſelf the ſame in words, or ſuffer it to be attributed to him by others, truly he ſeemeth unto us to recede very far from the Office of a true Biſhop.

CHAP. XXII.

Of the Church of Jeſus Chriſt, and its marks or notes.

The Church of Chriſt, and the Communion thereof.

1. FUrthermore, thoſe Congregations or Aſſemblies, which either by the publick pains or labour of theſe Miniſters, or otherwiſe by the word of the Goſpel any ways whatſoever preached, read or heard, are gathered as it were into one body (all and every of whoſe members have a certain mutual communion amongſt one another, and a ſpiritual communion with their one only and true Head our Lord Jeſus Chriſt) as they really are, ſo alſo are they rightly called * the Church of Jeſus Chriſt. Of both which, to wit, the Church, and the Communion thereof, we ſay in the Apoſtles Creed: I believe the holy Catholick Church, the Communion of Saints.

* Mat. 16. 18. & 18. 17. Act. 20. 28. & *every where elſe.*

What the Church is.

2. For this Church is nothing elſe, but an Aſſembly of men called by the Goſpel,

Goſpel, † and believing on Jeſus Chriſt, or at leaſt with their mouth profeſſing his Name and Doctrine, as ſaving: although ſome more ſome leſs, either ſincerely and purely, or firmly and conſtantly, believe on Chriſt, or at leaſt outwardly in words and rites profeſs Chriſt.

† Rom. 10. 10, 14, &c. Eph. 5. 23, &c.

3. For the Church, whilſt it is militant here on earth, is wont according to the Sacred Scripture to be conſidered under a twofold reſpect. 1. As an Aſſembly ‖ of Men and Women truly pious and believing, and that do cordially and ſincerely embrace and love, and with their whole heart keep and order their lives and converſations according to that ſaving Doctrine of Jeſus Chriſt, which they profeſs with their Mouth. Which Aſſembly is viſible, and certainly known * to God only: but is inviſible unto us: Seeing true Faith and Piety, which lie hid within the heart, none but God, the alone indeed ſearcher of the Hearts and Reins, can behold them.

In what reſpects it is inviſible.

‖ Eph. 5. 23, 25. Gal. 6. 10, 16. 1 Pet. 1. 22, 23.

* Rom. 2. 28, 29. & 8. 27. & 10. 9. 1 Cor. 4 5. Rev. 2. 23.

4. But to hold the ſaving Doctrine of Jeſus Chriſt, is not forth-

What Congregations are to be counted for the true Church of Chriſt.

*Rom. 14. 1, &c. & 15. 1, &c. Phil. 3. 15, 16. with so perfectly to know *all that is every way contained in the doctrine of Christ, so as to err or hesitate in no one Article at all, or no Sacred History, or sense of the Holy Scripture: but at least well and rightly to hold or understand †all that, without which we cannot rightly observe and perform the Commandments of Faith and Obedince, nor consequently according to the Mind and Will of God obtain eternal Salvation. Therefore all those Churches, which agree in the belief and profession of necessary Truth, we believe that they ought to be counted for true Churches of Jesus Christ: although in the mean time they differ in many other things, and in some respects not inconsiderably swerve from the Truth.

† 1 Cor. 7. 19. Gal. 1. 6. & 6. 15.

How far it is visible.

5. The Church is considered, as it is a visible Multitude of those that ‖ publickly profess the Faith and Doctrine of Jesus Christ, although haply they do not truly believe in him: which as to the outward Confession of the Mouth, and other manifest signs of Faith of that kind, is of it self even sufficiently known, and visible unto us: although it appear sometimes,

‖ Act. 2. 41, &c. ch. 5. 11. & 8. 1, &c. & 14. 32.

*ſometimes, leſs evidently or clearly.

*Rom. 10. 9, 10. & 11. 3, 4. 1 Cor. 4. 4, &c.

6. Again both may be conſidered either as Catholick † or univerſal, which being ſpread throughout the whole World, comprehends or contains all Congregations together, either of thoſe who truly believe, or at leaſt profeſs ſo to do: or as local, or particular, ‖ which is gathered in certain places by parts ſeverally; for inſtance, at *Corinth*, in *Galatia*, at *Epheſus*, &c. Of which this, or the other, whatever it be, may not only err in doctrine, but alſo revolt from the true Faith, & the profeſſion thereof: *yea and oftentimes alſo doth actually revolt from the ſame (the Catholick Church in the mean time ſtill remaining ſafe & entire notwithſtanding.) Nor indeed is there any divine promiſe extant, whereby the ſincere profeſſion of true doctrine and a continual ſucceſſion therein, or an uninterrupted and uniform continuance of the continual aſſiſtance of the Holy Ghoſt, and of the Orthodox Faith (and that to be always clearly ſeen) is promiſed to any certain particular Church or Congregation: yea indeed rather both exam-

Another diviſion of it into Catholick & particular.

† 1 Cor. 1. 2. Rom. 10. 11, 12, 13. 1 Cor. 12. 12, &c. Eph. 1. 22, 23. & 5. 23, 24.

‖ 1 Cor. 1. 2. Gal. 1. 2. Rom. 1. 7. & 16. 1, 4, 5.

* Rev. 2. & 3. tot.

† 1 Theſſ. 2. 3, &c. 1 Theſſ. 4. 1, &c. 2. Tim. 3. 1. 2 Pet. 2. 1, &c. Act. 10. 29, 30.

examples † and preſages of the defection of many are every where obvious or eaſy to meet with in the Holy Scriptures.

Of the Marks or Notes of a viſible Church.

One only certain mark of the Church.

7. Furthermore the Notes and Marks (ſuch indeed as are certain and infallible) which clearly demonſtrate unto us, and make a Church or Chriſtian Aſſembly, which is already gathered by the preaching of the Word, viſible, may be reduced unto one only general; that is, unto the profeſſion ‖ of that ſacred and ſaving doctrine, which was delivered by Jeſus Chriſt, in conjunction with at leaſt an outward keeping * of the Commandments of Jeſus Chriſt. For whereas true Faith, which is given unto the ſaving doctrine of Jeſus Chriſt, doth, as the more inward form, and as it were the Soul, conſtitute and make a true and inviſible Church of Jeſus Chriſt, it is neceſſary doubtleſs, that the alone profeſſion of that true and ſaving Faith, which we have ſpoken of, make the ſame viſible unto us.

‖ Mat. 10. 32, 33. Joh. 10. 4. 5. 27. & 12. 42, 43. & 13. 34, 35. & 14. 21, &c. * Act. 2. 41, 42. & 4. 32, &c. Rom. 10. 9. 1 Tim. 3. 15.

8. But

8. But with labour and toil either to seek or demand, or to desire to shew unto others, other Notes or Marks, whereby those, who as yet are wholly ignorant what a true Church of Christ is, or which or what is the saving Doctrine thereof, may come certainly & undoubtedly to the knowledg of the true Church, and consequently to the knowledg of the Truth it self, is altogether vain and fooliſh; for that ſo to pretend, is neither † neceſſary, nor profitable, nay not poſſible rightly or orderly to be performed. So far is it from ſuch Marks conſiſting in thoſe things, which the World and Fleſhly reaſon are wont ſo highly to eſteem, to wit, in Antiquity, Multitude, Conſent, Succeſſion of perſons, outward Splendour of Congregations, or worldly Happineſs, &c. of which many of late do vainly boaſt. *Againſt fallacious & uncertain Marks.* †*See the places juſt now quoted.*

9. Furthermore, the duty of thoſe who belong to this viſible Church doth not only conſiſt in every particular Man's profeſſing with his ‖mouth and in life this saving doctrine of Chriſt for himſelf: but alſo in Believers being united and joyned together among themſelves, *whether they *The duty of the Citizens of the Churches.* ‖ Mat. 8. 38. Rom. 10. 9. * 1 Cor. 11. 20, &c.

& 14. 4, &c. Act. 2. 41, 42, Mat. 18. 16. 1 Cor. 16. 1, &c.

be

be more, or fewer, in their doing or performing those things, which ordinarily cannot, nor use to be performed, but in a Society or Congregation, and which render the Society or Congregation it self more Illustrious and Conspicuous.

Three in chief.

10. Which sort or kind of duties, besides hearing of the Word preached, and the profession of Faith already spoken of, are chiefly two: to †wit, the use of the Sacraments, as they are called, and * the exercise of Christian discipline: of which more immediately.

† Act. 2. 41, &c. & 8. 12, &c. & 20. 7.

* Mat. 18. 17. 1 Cor. 5. 4. 1 Tim. 5. 1, 2, 20.

CHAP.

CHAP. XXIII.

Of the Sacraments and other Sacred Rites.

1. WHen we ſpeak of Sacraments, we underſtand the outward Ceremonies of the Church, or thoſe ſacred and ſolemn Rites, whereby as by fœderal *ſigns, and viſible ſeals, God doth not only repreſent and ſhadow out unto us his gracious benefits, eſpecially thoſe promiſed in the Covenant of the Goſpel, but doth alſo in a certain manner clearly hold forth and ſeal the ſame unto us: and we again likewiſe do openly and publickly declare and teſtifie, that we do embrace † all the promiſes of God with a true, firm, and obedient Faith, and that we will always with continual and thankful remembrance celebrate with praiſe his benefits and favours. *What a Sacrament is.*

* Rom. 4. 11, &c. 1 Cor. 10. 1, 2, 3, 16, &c. 1 Cor. 12. 13.

† Rom. 6. 3, 4. & 2. 25, 26. 1 Cor. 10. 16, &c. & 11. 25, &c.

2. And theſe like Rites, if we muſt ſpeak properly and accurately, in the New *What their number is in the N.T.*

New Teſtament, are only two: to wit, Baptiſm, and the Sacred Supper. Of which the one by a ‖ certain analogie (*i. e.* proportion or likeneſs) doth not unaptly anſwer unto * the ſign of Circumciſion, which under the Old Teſtament was a ſign of ſacred initation (*i. e.* entrance) or of a certain ingraffing into the people of God; and the other to † the eating of the Paſchal Lamb, which was a Rite of ſolemn *Euchariſtia* (*i. e.* bleſſing) or publick Thanksgiving, for to praiſe and celebrate God openly for the typical deliverance of the people of *Iſrael*, that is, for their deliverance out of *Egypt*.

‖ Gen. 17. 10, &c. 1 Sam. 17. 36.

* Exod. 12. 26, &c. Lev. 23. 5, &c.

† 1 Cor. 10, &c.

Of Baptiſm.

The deſcription & uſe of Baptiſm.

3. Baptiſm is the firſt publick and ſacred Rite of the New Teſtament, whereby all in Covenant (without any difference of age or ſex) are by the ſolemn waſhing of water ingraffed into the Church, and initiated into the worſhip of God; or are therefore dipped into, or waſhed ‖ with Water, in, or into the name of the Father, and of the Son, and of

‖ Mat. 3. 11. & 28. 19. Mar. 16. 16. Joh. 3. 15. Joh. 4. 1. Act. 2. 41, &c. & 8. 12, 36, 37, 38. & 10. 47, &c.

of the Holy Ghoſt; that hereby, as by a Symbolical ſign, and ſacred ſignal, they may be confirmed concerning the gracious Will of God towards them: that as the filth of their bodies is waſhed away by Water, ſo they themſelves by the Blood and Spirit of Chriſt (if they do not through their own default make void this gracious Covenant unto themſelves) are to be cleanſed inwardly, or moſt fully delivered from the guilt of all their ſins, and finally to be endowed with the glorious Immortality, and eternal Happineſs of the Sons of God: and withal that they alſo on the other ſide may be obliged, and * to that end openly declare that they conſtantly expect all Salvation from God alone, and the Lord Jeſus Chriſt, their only Mediatour, Prieſt, and King, that they truſt in him with their Heart, and caſting away the filth and defilements of all their ſins, are willing by the vertue or power of his Holy Spirit, to obey him throughout the courſe of their whole Life.

* Rom. 6. 3, 4. 1 Cor. 1. 13, &c. & 12. 13. Gal. 3. 27. 1 Pet. 3. 21.

Of

Of the Sacred Supper of the Lord.

The description and end of the Sacred Supper.

4. The other Sacred Rite of the New Teſtament is the Sacred Supper inſtituted by Jeſus the night wherein he was betrayed, to celebrate an euchariſtical and ſolemn † commemoration of his Death, wherein Believers, after they have examined, and truly proved themſelves to be in the true Faith, do eat the ſacred Bread publickly broken in the Congregation; and alſo drink the Wine publickly poured forth: and that to declare or hold forth with ſolemn thanksgiving the Lord's bloody and cruel Death, undergone for us (whereby as our bodies are ſuſtained by meat and drink, or by Bread and Wine, ſo our hearts are nouriſhed and fed unto the hope of eternal life:) and again likewiſe publickly to teſtify and declare before God and the Church their quickening and ſpiritual Communion with the body of Chriſt crucified, and his blood ſhed (or with Jeſus Chriſt himſelf, who was crucified and Died for us) and conſequently with all the benefits that were procured and purchaſed by his Death, and with

† Mat. 26. 26,27,28. Mar. 14. 22, 23, 24. Luk. 22. 19,20. 1 Cor. 10. 16,17, &c. & 11. 23, 24, 25.

with all also their mutual love one amongst another.

5. Certainly from those things, which every where ‖ in Scripture are read concerning this whole sacred Rite, and concerning the things signified thereby, and which the very Articles of Faith (concerning Christ's true humane body, and his true * ascension into Heaven and exaltation, &c.) do suggest unto us, and lastly right reason it self dictates; it easily appears, 1. That here is no † substantial change made of the Signs into the things signified, to wit, of the Bread and Wine into the Body and Blood of the Lord. 2. And that there is not any local conjunction, or corporeal including, or any physical or natural tying or uniting of both together. 3. So far is one of the signs (to wit, the use of the Chalice or sacred Cup) from being justly or worthily to be taken away from Believers under this pretence, And 4. that true and quickning, or expiatory sacrifice of Jesus Christ,‖ now long since once offered by Christ himself, our only and alone high Priest for our sins, from being to be believed to be reallly repeated,

The reproof or confutation of an errour.

‖ Luk. 22. 19, 20. 1 Cor. 11. 24.

* Act. 1. 9, 10, 11. & 3. 21. Heb. 8. 4.

† Mat. 26. 27. 1 Cor. 10. 16. & 11. 24, 25, &c.

‖ Heb. 7. 27, 28. & 9. 25, 26, 27, 28. & 10. 10, 11, 12, 13, 14. 18.

and daily performed or done over again anew herein. And 5. in the laſt place, ſo far are the Symbols or the Signs themſelves from being religiouſly to be adored and worſhippped by us; and for this very end, from being either to be ſhewed publickly in Churches, or from being incloſed in coffers or pixes, or from being carryed about in proceſſions, *&c.*

Of other Sacred Rites, but yet ſuch as are indifferent.

Other Sacred rites.

6. Beſides theſe there are alſo other Sacred Rites, generally ſo called: which although they be not to be obſerved by Believers, by vertue of any expreſs command of Chriſt perpetually, and neceſſarily; yet for good orders ſake, and for outward diſcipline's ſake, have been now long ſince commonly obſerved by the Apoſtles, and their Diſciples, and may, without impiety at leaſt and ſuperſtition, be alſo even freely obſerved now, and indeed profitably enough for example's ſake, impoſition or laying on of hands, * and that upon divers accounts, to wit, in ordaining of Miniſters; in examin-

* Act. 6. 6. & 13. 3. 1 Tim. 4. 14. 2 Tim. 1. 6.

† examining and confirming of new Converts, or of those that are Catechized; ‖in the publick receiving again, or reconciling of Penitents, who had formerly grevously fallen: also the solemn joyning of persons in Marriage, and the blessing of the same in the Assembly of the Church, &c. So that there be no Superstition in the case, or opinion of divine Worship, also of absolute necessity, &c. and on the contrary there be only a regard had of order and decency and publick edification; and finally a true liberty in such things, * and Christian Charity (and consequently also a true moderation and mutual toleration between dissenters) be always preserv'd inviolate and safe: and the peace of the Church, for the sake of such outward Rites, and of themselves indifferent, be not rashly disturbed.

† Act. 8. 17, &c. & 19. 5, 6. Heb. 6. 2. ‖ 1 Tim. 5. 22.

*Rom. 14. per tot.

7. Hereunto also may be referred those Ecclesiastical or Liturgical observations (being indeed indifferent in themselves, but yet which notwithstanding the outward and publick Assemblies of Believers can hardly want or be without) about the publick order and manner in

Another sort.

† 1 Cor. 11. 2, &c. & 14. per tot. & 16. 1. ‖ Act. 20. 36. & 21. 5. Eph. 3. 4. Mat. 26. 39. Mar. 14. 34, 35. Luk. 22. 41. * Act. 12. 12. & 13. 3. & 14. 23. † 1 Cor. 14. 33, 40. & 11. 16.

Churches, of reading, praying; † singing, propheſying, gathering the alms, alſo ‖ kneeling in time of Prayer, &c. alſo about publick * Faſts, and ſolemn days of Supplication or Prayers, and other outward things of that kind, merely of themſelves ritual, but yet pious exerciſes, not indeed preſcribed of God in particular (much leſs meritorious of the Grace of God, or of eternal Life) but yet profitably ſerving for the outward good order, † or decent policie, *i. e.* Government of the Church: yea alſo in ſome reſpect either ſtirring up, or cheriſhing pious devotion in our minds, and therefore not lightly to be contemned of themſelves, nor, where they are publickly received, raſhly and with the ſcandal of thoſe that are godly to be abrogated.

Order, Peace, & Edification are chiefly to be minded. ‖ 1 Cor. 14. 33, 40. * 1 Cor. 14. 26. † Rom. 14. 13. 15, 19, 21. & 15. 1, 2.

8. For in all theſe (as in the whole Sacred Liturgie, and the whole outward Government of the Church) that only is to be minded, that all things ‖ in the Houſe of the Lord, be done decently, and in order, and that they always * ſerve unto the edification of all eſpecially † of the

the weak (but yet of such as are studious of true piety) and not cast a ‖ snare upon any one, or infringe *Christian Liberty, or finally give any † scandal or offence to the weak. For the better and more easy attaining of which end, there is every where an exact regard to be had of the outward, and the order, ‖ gravity, and decorum, which have been already long since received; also of divers places, times, and other circumstances, and in particular the Authority of the Christian Magistrate, wheresoever it may be had, is, for the publick tranquillity and quiet of the Church, always to be heeded or attended to in such cases.

‖ 1 Cor. 6. 12. & 10. 23, 24, 29.
* Gal. 5. 1, &c. Col. 2. 8, 16, 18, 20.
† Rom. 4. 13. 1 Cor. 8. 13.
‖ Rom. 12. 17. Phil. 4. 8.

CHAP. XXIV.

Of Church Discipline.

The use and necessity of Discipline.

1. BUt because no Society, although never so well established, furnished and provided with good Laws, can long subsist, unless it be governed by certain Reason, Counsel or Advice and Discipline, whereby even they who belong thereunto, may be continually kept in, or hold to their duty: hence it is, that in the visible Church of God (which is the * House, the † Household, the ‖ City, and * Kingdom of God) we judg it both most profitable, and most meet or just, that such a discipline, as hath been prescribed by our Lord and † King, should flourish and be exercised therein.

* 1 Tim. 3. 15. Eph. 2, 19, 20, 21.
† Luk. 12. 40, &c.
‖ Heb. 12. 22. Rev. 21. 2, 3.
* Luk. 1. 33.
† Mat. 28. 20.

A description thereof.

2. And it consisteth in brotherly and mutual admonition, in reproving and correcting of those, ‖ who have fallen into any sin, which shall come to our knowledg, but especially into any enormous crime or wickedness: to the end indeed that

‖ Mat. 18. 15, &c. 1 Cor. 5. tot.

that they may ſpeedily repent and amend: or, if having been admoniſhed, they nevertheleſs obſtinately go on and refuſe to repent, in ſhunning or avoiding of them, and withdrawing our ſelves from * all brotherly fellowſhip with them: as thoſe indeed who have now rendred themſelves unworthy of the lovely name of Brethren, or of thoſe, who call upon the moſt holy name of Chriſt, and profeſs themſelves the Scholars or Nurſe-Children of Piety and Sanctity: and all this to this end, that the Religion of Chriſt and his Church may not be evil ſpoken of, and receive any detriment by reaſon of their Society: but rather that the health and ſafety of all the members thereof be procured and provided for.

* 1 Theſſ. 5. 14. 2 Theſſ. 3. 6, 14, 15. 1 Tim. 5. 19, 20.

3. And this Diſcipline concerns and takes hold of both Paſtors and Governours of Churches, and alſo the Sheep themſelves, or Hearers. The † Paſtors and Rulers, if in miniſtring, or teaching and ruling, both the Church and themſelves, and their families, they ſo carry or behave themſelves, that they cannot with profit, or at leaſt without ſcandal perform or diſcharge the ſaid office in the

1. *The kinds of diſcipline about or concerning the Miniſters.*

† Act. 20. 28. Rom. 12. 6, 7, 8. 1 Pet. 5. 1, 2, 3. Col. 4. 17.

Church. In teaching, to wit, ‖ if they command those things, which are forbidden by the laws of Jesus Christ, if they forbid, what they command; if they consent or yield to those things, against which they are strictly charged to the contrary; if they make those things necessary, which are free and indifferent; if they too sharply and fiercely strive, and stifly contend for or about things unnecessary, or of no great use and profit; so as to disturb the Church with Factions, and to divide them into parties: or otherwise if in teaching they do not observe that manner, way, or method, which becometh the serious Teachers of Piety to do; but which may rather serve for the nourishing of contentions, brablings and strifes, than for spiritual edifying; and for the cooling of pious zeal, rather than for the kindling of it. In governing themselves, * if they be not blameless, the husbands of one Wife, vigilant, temperate, grave, compos'd or sober, given to Hospitality, moderate, just and impartial; if they be given to much Wine, soon angry, lovers of filthy lucre, fighters, hypocritical, covetous.

‖ 1 Tim. 1. 3, 4. & 4. 7, 12. & 5. 17, 18. & 6. 3, &c. 2 Tim. 1. 13, 14. & 2. 14, &c. & 3. 10. &c. & 4. 1, 2. &c. Tit. 3. 8, &c. 1 Per. 4. 10, 11. 3 Joh. 9. 10.

* 1 Tim. 3. 2, &c. & 5. 17, &c. Tit. 1. 6.

tous. In ruling their own families, *if they have or keep not their children in subjection, with all honesty and gravity: Lastly, if in ministring † they do not faithfully, chearfully and prudently dispense those things that are committed to their trust.

* 1 Tim. 3. 4, 5. Tit. 1. 6.

† Act. 6. 3. &c. Rom. 12. 7, 8. 1 Tim. 3. 8. 12.

4. It is employed or exercised about ‖ the Sheep or Hearers; if either they carelesly neglect, or wittingly and wilfully omit those things, which are commanded of God; or comit and do those things which are not agreeable to the commands of Jesus Christ, or if otherwise in things indifferent, * they do disturb the publick order and peace of the Church, and consequently if they do those things, which may be prejudicial both to their own Salvation and to the edification of their Neighbour.

Concerning or about the hearers.

‖ Gal. 3. 1. 1 Cor. 4. 18, 19. 2 Cor. 13. 1, 2, &c. * 1 Cor. 11. 1. &c. & 14. per tot. Rom. 14. tot.

5. But this Discipline is to be exercised, with all possible Charity, † Prudence and Discretion: according to the different quality, and varions nature, reasons or respects both of persons and sins; for the greatest good and profit both of the Offenders themselves, and of all other, and that by certain steps or degrees declared and laid down in the Word

The diverse manner of it according to the nature or quality of the Persons.

† Gal. 6. 1, &c. Mat. 18. 15, &c.

Word of God. And first indeed there is to be had a just or due regard of persons. For ‖ elder Men are not to be rebuked, but to be entreated or advised as Fathers, younger Men, as Brethren: Elder Women, as Mothers, &c. But chiefly a regard is to be had of those persons, which are set in Authority, and in any publick Office. For we are not readily and lightly to receive any accusations and charges against * Elders: but when they have sinned (that is, shall manifestly be found to have sinned) they are then to be rebuked before all, that others may be afraid. The like regard also is to be had of Magistrates,† and of all those which are set in any eminent or high place.

‖ 1 Tim. 5. 1, &c.

* 1 Tim. 5. 19, 20.

† Rom. 13. 7. 1 Pet. 2. 17.

Divers degrees according to the degrees of Sins.

6. But if withal the offender add a notorious obstinacy, and a contempt of all admonitions unto the enormity and heinousness of his Sin. For if the sin be ‖ secret, or yet not publickly known, there needeth only but a private admonition: and that sometimes repeated, making use also of those that are privy to it, or of witnesses if need be. But if the crime be * publick: that is, not only

‖ Mat. 18. 15, &c.

* 1 Thess. 5. 14. 2 Thess. 3. 6, 15.

ly an heinous sin, but also was committed to the publick scandal of the Church it self: or if otherwise all ‖ private admonitions be stubbornly rejected, then is an † admonition to be commenced and used in the presence of all, or in the Assembly of the Presbyters, that the Author or Offender may be ashamed, and that others by his example may be deterred from sinning. But if withal the offender add a notorious obstinacy, and a contempt of all admonitions unto the enormity and heinousness of his sin, so that no amendment of life followeth: ‖ then is all familiar or brotherly converse with the offender to be avoided: (if haply by this means shame may be wrought in him, and himself be brought to saving repentance) adding withal, if extreme necessity require it, an express and serious Declaration of the Church, that, as long as he remains impenitent, he is a stranger from, or wholly unmeet for the Kingdom of Heaven, as one that wittingly and advisedly persists in a manifest crime, or work of the Flesh. Yet notwithstanding the peace of the Church, or the said communion thereof, is always readily to be restored

‖ Mat. 18. 16.
† 1 Cor. 1. &c. 1 Tim. 5. 20.
‖ Mat. 18. 17. 1 Cor. 5. 11. 2 Thess. 3. 6, 14.

reſtored to thoſe that are avoided or excluded from the brotherly communion thereof, after probable teſtimony given of their repentance, * eſpecially if they ſhall ſeriouſly deſire it.

* 2 Cor. 2. 7, 8, 9, 10, 11. & 7. 8, 9, 10, 11, 12.

A caution about avoiding.

7. Howbeit from this avoiding, which we have ſpoken of, as to domeſtick Society or Converſe of Life, they are to be exempted, who are either mutually bound and tyed to each other, or at leaſt the one part to the other, either by ſome divine and indiſſoluble contract, as † Husbands and Wives, or law of nature, as ‖ Children, or neceſſity of duty, as * Menſervants and Maidſervants.

† Mat. 19. 5. 1 Cor. 7. 10, &c. Eph. 5. 22, &c. ‖ Eph. 6. 1, 2. * Eph. 6. 4, 5. Tit. 2. 9, 10. Philem. 10, &c. 1 Pet. 2. 18, 19.

Another about the whole Diſcipline.

8. Furthermore, this Diſcipline is not ſuch a kind of action, as is exerciſed by the Church with † any carnal power, or worldly Authority, or coactive force: but it is only the Churches own ‖ voluntary departing or ſeparating from him, with whom they may no longer live or converſe as with a Diſciple of Jeſus Chriſt. So that the Rulers or Governors of the Church do not ſo properly nor ſo much ſever and ſeparate the ſaid perſon from themſelves, as they ſever and ſeparate themſelves, together with their people

† 2 Cor. 10. 3, 4, 5. 1 Cor. 5. 10, 11. ‖ Rom. 16. 17, 18. 2 Theſſ. 3. 6, 14. Tit. 3. 10, 11. 3 Joh. 10, 11.

people from him, and that by the command of Jesus Christ himself, their Lord; and cannot nor will not otherwise converse with him, than with * an Heathen and Publican, or with any publick and profane sinner, so long indeed as he shall continue impenitent.

* Mat. 18. 17.

9. Wherefore they, who exercise this same discipline not only with a fleshly power, and coactive force, but who do also extend it unto bodily and capital punishments (especially under pretence and colour of Heresie, commonly so called) they do arrogate and assume to themselves too great a power, yea altogether unmeet and † unlawful; yea further they do in deed and truth, ‖ oppress the liberty of Mens Consciences and of Prophesie: and do change this saving and wholesome remedy, in Wisdom appointed by our Saviour for the amendment of Sinners, into a most deadly poyson: and that which was designed for their health and safety, these Men turn to their subversion and ruine: wherefore also those, who any ways patronize or defend the killing of Hereticks, or any the like * Tyranny or persecution for Conscience sake, we hold

A confutation of a pernicious error.

† Mat. 13. 28, 29, 30. Gal. 4. 29. Luk. 9. 55. ‖ 1 Thess. 5. 20, 21. 1 Cor. 14. per tot.

* 2 Cor. 10. 3, 4, &c. & 13. 10. Eph. 6. 11, &c.

hold and judg, that they are altogether estranged from and contrary to that most meek or mild Spirit of Christ, and do also fight with unmeet and prepostrous weapons against heresies, and consequently do bring themselves under the guilt of a most heinous sin in the sight of God.

CHAP. XXV.

Of Synods, or Councels, and of their manner and use.

The use and end of Synods.

1. AND thus indeed all particular Curches, being taken severally or apart, are to be govern'd by their own Ministers, that is, by their own Bishops and Elders. But if in the mean while any thing more hard then ordinary in Doctrine, or Manners, or Rites, proper and peculiar to the Church, which may either concern all, or at least many Churches, shall happen or fall out to be disputed and debated: then may Synods, or Ecclesiastical Assemblies, profitably be appointed and held, and sometimes ought

(and

(and that after the example of the Apostles themselves) and they either greater or lesser, as the necessity of the case shall seem to require. They may, we say, profitably be appointed and held; if indeed a right and lawful order and manner be observed in them: and chiefly if these following Articles or Heads be diligently attended to and kept, *Act.* 15. 1. *&c.*

2. I. If in them both the truth, and profitableness, and necessity of all Opinions or Doctrines be nor examined and tryed by any humane † square, or factitious (*i. e.* made or devised) rule, whatsoever it be, but only by the Word of God. II. If a full and plenary liberty be granted ‖ to every one to speak his own Opinion or Judgment, without scruple or fear of danger; and to enquire into the Opinions of others, and duly to examine the whole matter that is in Controversie. III. If there be none admitted in them but fit and meet Men, that is, Men skilful in divine things, * and who are mighty in the Scriptures, and have their Senses exercised to discern between what is true & what is false, & especially Men pious

Their conditions, or the manner and order to be observed in them.

† Gal. 1. 8, 9. Act. 17. 11, &c.

‖ 1 Thess. 5. 21. 1 Joh. 4. 1. Act. 17. 2, 3. 1 Cor. 14. per tot.

* 1 Tim. 4. 12, &c. & 6. 3, 4, 11, &c. 2 Tim. 2. 2, 14, 24, 25. & 3. 8, 16. & 4. 3, 4, 5. Heb. 4. 14. Jam. 3. 13, &c.

pious, prudent, grave, moderate, ſtu
dious or lovers of Truth as well as
Peace, as alſo truly free, and during th
time of the examination of the Contro
verſie, ſimply tyed to none, either Per
ſon, or Church, or Confeſſion, &c. bu
only to God and Chriſt, and his ſacre
Word: Laſtly men free from all corrup
or perverſe affections, as wrath, hatred
partiality or abetting of parties
IV. If in them it be not preciſely o
chiefly urged, that Controverſies o
Faith be, by any means at leaſt whatſoe
ver, it matters not what, right o
wrong, taken away or removed, or de
cided againſt one party or the other
and that only for this end, either to pro
cure, or preſerve the outward quiet an
tranquillity of the Common-wealth, bu
that it may be chiefly endeavoured tha
† Hereſies, Schiſms, and other ſuch
like publick miſcarriages, and ſcandals
be firſt aud foremoſt kept out of th
Churches, or that being already brough
in: and ſo by that means Piety an
Truth, as alſo liberty and Chriſtian Cha
rity may be always conſulted and provi
ded for in them: and therefore, V. I
plain,

† 2 Tim. 2. 22. Mat. 7. 15. & 16. 12. Rom. 16. 17. 2 Cor. 11. 13. Gal. 5. 11, 12, &c.

plain, saving and necessary Truth be straitly and closely held, and retained in them: and yet so, as that for those that dissent, and who are yet ignorant of the Truth, there be no danger created for them upon that account, * nor any force or violence done or offered to their Consciences: but that saving Truth be only prest upon them by perswasions and reasons, and that with the greatest gentleness and meekness of mind and spirit imaginable: and in other things that a moderate Liberty of dissenting upon certain terms and conditions may remain safe & inviolate, and the Remedies of mutual peace and concord commodiously sought out. VI. Finally, if what is determined in them be always left liable † to a free examination, and a further review afterwards; yea, if it be seriously will'd and commanded, that all their Decrees be diligently examined and weighed by the Word of God, and that no Man be envied, and maligned, or at any time endangered for so doing.

* 2 Cor. 4. 1, 2. & 10. 4. Jam 4. 11, 12, 13. 2 Tim. 2. 22. 1 Pet. 5. 3. Col. 3. 12, 13. Eph. 4. 1, &c.

† 1 Joh. 4. 1, &c. 1 Thess. 5. 19, 20, 21.

3. And in those Synods, next to or after the Supreme Authority of God, and of Christ, there ought also to intervene the Authority of the Christian Ma-

The duty of the pious Magistrate about them.

giſtrate, as of a nurſing Father * of the Church, if ſo be there be any ſuch in the Church, as of one indeed whoſe duty it is, after the example of Godly Kings and Princes under the old Teſtament chiefly, or after the manner of Maſter-builders to moderate † the outward order and government of the Church, and to preſerve the Worſhip of God whole and entire therein, and therefore as oft as need requires, himſelf to convocate or call Synods together, and in his place to preſide in them, to propound together with Eccleſiaſtical Perſons thoſe things that are to be debated or treated of peaceably and ſoftly, to hear the Judgments of all in general, even of Diſſenters themſelves, to enquire diligently into the Truth out of God's Word himſelf, to collect the free votes of others, to give or declare his own Judgment and Sence together with them, and to his utmoſt power to provide and take care, that all things be managed and carryed on in them according to God, as of right he may, ſo of duty he ought.

* Iſa. 49. 23, &c. & 60. 1, &c.

† Joh. 24. 1, &c. 2 King. 23. 19, &c. 2 Chron. 17. 5, &c. & 31. 2, &c.

A caution againſt Abuſes.

4. And yet is it not his right, or duty, to put in execution the Decrees of Synods by any ſecular power and force: and to re-

repress and keep under those, who in Conscience refuse or think much to subscribe unto them, either by Threats or ‖ Fines, much less by Banishments, Imprisonments, Bonds, finally by Death or other such like cruel Punishments. Furthermore, neither ought he, nor of right can he trouble or molest those, who modestly, * and always preserving inviolate the Reverence that is due to Superiors, do only for Religion and Conscience sake desire to assemble and meet together, without or out of those publick places, which always remain subject to the Magistrates right or power: to wit, ‖ by Edicts, Proscriptions, Incursions of Soldiers, and other violent ways of acting: but is bound to preserve unto them whole † and untoucht their liberty of worshiping God in publick, and to take care and endeavour that the Truth of God and Religion be maintained only by ‖ spiritual weapons; and perswaded unto only by arguments and reasons: lest otherwise he seem to desire to offer violence to the Consciences of his Subjects, and to suppress Christian * liberty, and lastly to usurp the Power and Authority that is proper unto God, and unto our Lord Jesus Christ.

‖ Rom. 13. 1, &c.

* Act. 1. 13, &c. & 13. 1, &c. & 20. 7, &c.

‖ Act. 4. 1, &c. & 5. 17. &c. & 6. 9, &c. and throughout the whole Book.

† Act. 5. 34, &c. & 18. 12, &c. & 26. 31, 32, &c.

‖ 2 Cor. 10. 4, 5. Eph. 6. 12, &c.

* 1 Thess. 5. 19, &c. 1 Cor. 14. per tot. 2 Cor. 1. 24. & 3. 17. & 4. 2, &c.

And this at length is our judgment of all, or at leaſt of the chief Articles of Chriſtian Religion, whereby Chriſtian Reader, whoever you are, you may eaſily underſtand, and moſt clearly ſee, that we are free and clear from all thoſe Hereſies, Schiſmes and other noiſom and ungodly Opinions, which have been hitherto by our Adverſaries ſlanderouſly faſtened upon us: And that we do not dig up again, or, as they ſay, hang up upon a new Poſt or Pole any erroneous Opinious and ſuch as have been condemned by the ancient and firſt Profeſſors of Chriſtianity: alſo that we do not ſhake, nor ſubvert thoſe things, which have been at any time eſtabliſhed by the Church of Chriſt by univerſal conſent: that we do not define, nor obſtinately and proudly decide in thoſe things, which have long ſince been dubiouſly controverted to and fro, and which make not greatly either for the promoting of the Glory of God, or of our own Salvation or our Neighbour's: finally that we do not operouſly & ſubtilly ſeatch into thoſe things, which are not revealed to us: leſt indeed we intrude our

ſelves

ſelves into thoſe things, which the moſt wiſe God would have to be kept ſecret. But that we make this our only and ſole endeavour, that we may preſerve whole and entire that Truth, which is according to Godlineſs, and which it concerns us all ſolidly for to know, and that we everywhere purſue, and, as much as in us lyeth, promote thoſe things which make, both for the maintaining or cheriſhing, and promoting of mutual Peace and Concord amongſt Chriſtians; always remembring that advice of the Apoſtle's, *Tit.* 3. 8. *This is a faithful ſaying, and theſe things I will that thou conſtantly affirm* βεβαιοῦσθαι, *that they which have believed in God be careful to maintain* (or go before, or excel others in) *good Works. For theſe are good,* (excellent) *and profitable to* (for) *Men*: and that which the Apoſtle elſewhere exhorteth unto; *Follow ye peace with all Men, and Holineſs; without which no Man ſhall ſee the Lord,* Heb. 12. 14. In theſe two is placed the chiefeſt Glory of the Chriſtian Religion. With theſe therefore hitherto we are wholly taken up. But about things unneceſſary, and not greatly profitable to Salvation, we are loth to draw to and fro the Saw of Contention

tention, and the Myſteries indeed, that are ſublime & abſtruſe, we receive with a ſimple Faith and free from all ſcrupulous ſubtilneſs of Wit and Reaſon, nor but ſoberly and ſparingly, and as one of the Ancients is reported not unfitly to have ſaid, we handle not the burning Iron without Tongs. And as for unprofitable Speculations and vain Niceties, we keep at the fartheſt diſtance from them, for that they rather gender or produce ſtrifes and queſtions, *than godly edifying which is by Faith*, 1 Tim. 1. 4. Concerning things indifferent, as alſo Rites and Ceremonies, we lightly trouble no Man, ſo that the offending of the Weak be diligently avoided on the one hand, and Superſtition carefully provided againſt on the other. Finally, we direct all our ſtudies to this mark, that we may hold forth thoſe things which are either neceſſary, or very profitable to ſubſtantial Piety and our own everlaſting Salvation, and that in other things we may willingly and readily tolerate and bear with all that diſſent from us, and heartily follow, maintain and cheriſh peace and concord in all the Churches of Jeſus Chriſt, although in our opinion or judgment they are out of the way.

way. Which things being ſo, we earneſtly entreat and beſeech you by the Lord, (Chriſtian Reader, whoever you are) that you would not give any room with your ſelf unto any ſuſpicions to the contrary, nor admit of the unjuſt Accuſations, Calumnies and Slanders of our Enemies, or eaſily harken unto thoſe, whoſe chiefeſt intereſt it is that we ſhould be evil ſpoken of, leſt they ſhould ſeem to have condemned and baniſhed us undeſervedly, and as innocent: but that having a careful regard to Right and Equity, you would paſs judgment of us according to this our Confeſſion and publick Declaration of our Belief. If in any thing haply you ſuppoſe or believe us to err, inſtruct us in the Spirit of Gentleneſs and Meekneſs, which moſt highly becometh the Servants of Jeſus Chriſt. We are ready in all places, and at all times, to yeild to thoſe who ſhall ſhew us better, and give place to the Truth of God, which is more precious to us than all things elſe. If at any time notwithſtanding, or in any place, we diſſent and differ in things not neceſſary to be known, let us bear with one another in the Lord; and being mindful both of Chriſtian Charity and Prudence, let us ſtudy to keep the unity of the Spirit through or in the bond of Peace, *Eph.* 4. 3. Nevertheleſs in that, whereunto by the help and guidance of Chriſt we have already attained, let us walk by the ſame rule,

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and be alike minded or affected: *and if in any thing we be otherwise-minded, God will reveal even this unto us.* Phil. 3. 15,16.

Grant he, that we may daily more and more to his Glory grow and make progreſs in true Faith, Piety, Charity, Prudence, Gentleneſs, Meekneſs, and other holy Endowments and Chriſtian Virtues, and endeavour patiently to bear with, and gently or mildly to amend one anothers Infirmities, Errors, and Failings, that being rooted and grounded in Love, we may be able together with all Saints to apprehend, what is that breadth, and length, and depth and heighth and that love of Jeſus Chriſt which paſſeth all underſtanding, that ſo we may be filled even unto or with the whole fulneſs of God. To him, who with infinite redundancy is able to do above all thoſe things which we ask or think, according to that power which worketh in us, to him, we ſay, be Glory in the Church by Chriſt Jeſus, throughout all ages, World without end. *Amen.*

Eph. 3. 17, 18, 19, 20, 21.

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